FVLFORDO ET FVLFORDAE.

A

SERMON

Preached at Exeter, in the Cathedrall Church, the sixth day of Auguſt commonly called *Ieſus day 1594. in memoriall of the Cities deliuerance in the daies of King* EDVVARD the ſixt.

Wherein is intreated of the goodnes *of God toward Man, and of* the ingratitude of Man toward GOD.

By IOHN CHARLDON, *Doctor of Diuinitie.*

In which alſo ſome fewe thinges are added, then omitted through want of time.

Pſal. 127. 1.

Except the Lord keepe the Citie, the keeper watcheth in vaine.

LONDON,
Printed by Iohn Danter: and are to be ſold by VVilliam Barley, at his ſhop in Gratious ſtreete.

1595.

To the worshipfull

Master Thomas Fulford Esquire, *loued in the truth, of all that haue known the truth, for the truths sake:* Mercie, peace, and loue be multiplied in Iesus Christ.

YOV had from mee (which you desired) the Sermon preached at Exeter in commemoration of the Cities deliuerance, or at the least you receiued the very summe & substance thereof, which I supposed might haue contented you, and the zealous Gentle-woman your wife, without further adoo: but finding you and hir greatly inclined to vulgar profit, and to make common vnto many which was then vttred vnto

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fewe, that ſo the benefit of it might redound alſo vnto many: & knowing you both to bee ſuch as truely, and ſincerely loue and fauour the holy Goſpell of Ieſus Chriſt and the Miniſters thereof, and ſeeing your requeſt to ſtand with ſo good reaſon and Godly purpoſe, and that my Office and function bindeth mee to doo all the good I can to the Church of God, and that
1. Pe. 5, 2 willingly & of a ready mind (to ſatisfie your honeſt deſire and charitable meaning) haue ſuffred that poore Exerciſe to bee publiſhed which I doe preſente vnto you as a ſimple New-yeares-gift. Of which if any take benefit, let them firſt praiſe God, and next thanke you, that (according to the rule of Chriſt) will haue the meaneſt talents and graces of God, bee they
Mat. 25 fiue, or two, or one; many or few,
15. more or les, deliuered his ſeruants

for

for the worke of his ſeruice, to bee well and profitably employed and occupied, that gaine and increaſe may come thereby, and not to bee laid vp in a napkin, or hidde in the earth to the good of none. And ſo beſeeching the Lorde to kindle daily more and more in you and in your good wife many ſuch holy motions of his bleſſed ſpirit, and to eſtabliſh you in euery worde and good worke, I wil commend you vnto him and to his might, who is able both to fulfill whatſoeuer wāteth in you throgh his riches with glorie in Ieſu Chriſt, and alſo of power to keepe you that you fall not, to the very day that you ſhall be preſented faultles and without blame before the preſence of his Maieſtie with ioy. Luk. 19. 10.

In the meane while, quench not the Spirit, grieue not that holy of God by whome you are ſealed

to the day of redemption. I will pray alwaies for you that GOD may settle and confirme you, and make you worthy of his calling, that the name of the Lorde Iesus may be glorified in you, and you in him. Pray you also for mee: for I trust that through your praiers I shall the sooner be giuen vnto you againe. The Lorde bee with you, London the first of Ianuarie:

1594.

Yours in Christ,

Iohn Charlden.

Ad D. Thomam Fulfordum, Ξένιον.

Non mea sunt quæ nunc mitto tibi, sed tua: quare,
Ne tua detineam, quæ tua mitto tibi.
Quę mea si dicas: tua tanta modestia fulget,
Vt, cum parua feram, magna dedisse putes.

Ad Eundem Totius Concionis Ἐπιτομή.

Die mihi; corda virum quæ sic dementat Erinnys,
Vt spernant magni iussa colenda Dei?
Si poteris, narra: quali furor incitet oestro
Pectora, quæ perhibent nos ratione regi?
Bos possessorem nouit, cognouit asellus
Præsepe et Domini (bestia tarda) sui.
Fuste nimis rigido quanuis pulcetur asellus,
Bosque sub immenso pondere pressa cadat,
Terga grauata tamen præbent ferienda: magistri
Vtráque seruitium bellua victa subit.
Ast genus electum Christi, diuina propago,
Dura negat tenero colla premenda iugo.
Aspectant cœli fastum tellusque fatiscens,
Quæ nostræ testes proditionis erunt.
Aetherex volucres, veluti Grus, Turtur, Hirundo,
Brumales norunt annumerare dies.
At nos quos docuit patris Sapientia summi,
Quos nutrit, pascit, sustinet, ornat, amat.

Quos & ab immani lethalis fauce Leonis
Seruat, & hostiles dat superare manus:
Nos (inquam) Domini præsagia non meditamur,
Temnimus (ah) potius trádita scita Dei.
Obtusas aures præcludimus Aspidis instar,
Ne feriant sophiæ ferrea corda soni.
Vastorum solito bellamus more Gigantum,
Déque sua volumus pellere sede Iouem.
Nunc vbi turgescit nimiá pinguedine corpus,
Obruit & nostrum nulla procella caput,
Bella damus superis: ventosus pectora fastus
(Obliti veteris conditionis) agit.
Tu tamen (alme parens) hominum qui facta gubernas,
Suscipe quas mœsto fundimus ore preces.
Tu gemitus nostros, nostri suspiria cordis
Exaudi sólitá pro bonitate, Deus.
Pristina (chare pater) nobis peccata remitte,
Postmodo dáque tuis carnea corda, pater.
Nou caperis fuso vitulorum sanguine centum,
Nec caperis longo thuris honore, pater.
Te placare solet quoniam compunctio cordis,
En: compuncta damus corda, benigne pater.
Ne nos abijceas igitur quos dextra creauit,
Sit nobis charitum candida iuncta cohors.
Conseruet tua nos miseratio magna misellos:
Inde tibi nomen mite parentis erit.

AD EVNDEM.

Discito (Fulford)
Iussa Iehouæ;
Fronte Serena,
Pectore puro
Discito Christum,
Anchora vitæ,
Prora salutis,
Fons bonitatis,
Vita perennis
Sit tibi Christus.
Mens tua gestit
Scire laboras?
Quomodo possis
Viuere sanctè,
Sanctáque tandem
Tecta superni
Cernere cœli?
Voluito libri

Dogmata

Dogmata ſacri:
Conſule Chriſti
Dicta magiſtri:
Conſule Chriſtum,
Is tibi pandet
Voce paterna,
Qua ratione
Cuncta gubernes:
Ille docebit
Te pede recto
Claudere curſum:
Alta Sionis
Mœnia ſaluo
Scandere greſſu:
Clauſtra Tonantis,
Sydera læto
Viſere vultu.
Eſt via Chriſtus
Vera ſalutis,
Eſt via ſalua,
Tuta, quieta:
Hâc licet ire,
Hâc penetrare
Cœlica magni
Caſtra parentis.
Hæc via munda,
Hæc via ſana,
Hæc via certa,
Hæc via paſſus
Diriget omnes,
Hâcque beatas
Itur ad arces.
(Candide Thoma)
Temnito mundum,
Dilige Chriſtum,
Dilige Chriſtos:
Præmia Chriſti
Sunt diuturna,
Præmia mundi
Sunt peritura:
Nunc tibi multa,
Nunc tibi paucæ
Singula noſtra,
Singula nulla:
Mors truculenta,
Mors furibunda
Auferet vno
Tempore, duro
Parta labore,
Omne caducum,
Quicquid habetur,
Concidit omne:
Floris Imago,
Sole micante,
Fulua recedit.
Vt fugit vmbra,
Lubrica tranſit
Gloria ſecli,
Vna manebit
Arx paradiſi:
Cætera fumus.

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AD VRSVLAM THOMAE *Fulfordi coniugem Orthodoxam.*

Vrſula, funeſto flerem tua carmina fato,
Biblia ſi ſcirem te coluiſſe parum.
Aſt munit contra falſi præludia mundi,
Meſſiæ pectus pagina ſancta tuum.

AD EANDEM.

Lesbia cantabat laſciua poemata Sappho,
Vrſula cœleſtis clara trophea Dei.
Lesbis amica chelyn Phoebo dedit: Vrſula Phoebo,
Vota feret fido pectore clauſa ſuo.
Vrſula, Sola Deo tua ſit ſeruire voluptas,
Gaudia vera putes: gloria finis erit.

AD EANDEM.

Vrſula, collectos cernis flacceſcere flores,
Et verno nitidas deperiiſſe roſas?
Anglorum ſpectas marceſcere lilia peſte,
Quæ fuerant oculis lilia digna tuis?
Hinc ſubolere potes quænam ſit gloria mundi,
Quæ tacitè tenues ſoluitur in cineres.

IT IS VVRITTEN IN the firſt Chapter of the Prophet *Eſaie. 2. & 3.*

Heare, O heauens, and hearken, O earth, for the Lord hath ſaide, I haue nourished and brought vp children, but they haue rebelled againſt me.

The Oxe knoweth his owner, and the Aſſe his Maſters Crib, but Iſrael hath not knowne: my people hath not vnderſtand.

OF theſe you expect the interpretation and meaning: but firſt let vs pray together that God, *of whome is euery good giuing, and euery perfect gift*, may giue vnto you, eares to heare his worde with frut, & may open vnto me the dore of vtterance, *Coll.* 4. 3. to ſpeake the miſterie of Chriſt: that I may vtter it, as it becommeth mee; to his glorie, to your comfort, & to the increaſe of his church.

The

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Eternall GOD and mercifull father, wee thy poore ſeruaunts preſent our ſelues before the throne of thy Diuine Maieſtie, entirely deſiring thy fatherly goodnes to graunt that thy worde may take ſuch deepe roote in our hearts, that it may fructifie & bring forth an hundreth, ſixtie, or thirtie folde, ſo much as ſhall ſeeme beſt to thy heauenly wiſedome. And next vnto this, we pray thee (O Father) to bee gratious and mercifull to thy whole militant Church, diſperſed farre and wide vppon the face of this earth; eſpecially to the two principall members of the ſame, England and Ireland. And whereas by thy holy Apoſtle Paul, we are willed to make praiers and ſupplications for all men, for Kings and Princes, and for all that are in authoritie, we humbly and hartily

1. Tim. 2. 1. 2.

pray

pray and beſeeche thee to bleſſe and preſerue thy choſen ſeruaunt our dread Soueraigne Elizabeth, by thy grace, of England, France, and Ireland Queene, defendreſſe of the true, auncient and Apoſtolike faith; and in all cauſes, and ouer all perſons within theſe hir Maieſties Dominions, next and immediatly on earth, vnder thee, ſupreame Gouerneſſe. Bleſſe (O Lord) we beſeech thee, both hir and all hir moſt Honourable Councellors againſt all domeſticall and forren foes, that thy Church ſo proſperouſly begunne, may bee builded and fullie finiſhed according to the platforme of thy moſt ſacred and holy word. And to this ende wee pray thee alſo (O Lorde) to viſite, comfort and cherriſh with the ſpirit of thy grace, the Archbiſhops, Biſhops, and all other inferior Miniſters to whom thou haſt aſſigned the

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the preaching of thy Law, and the charge of thy choſen, that they may bee found good Stewards of thy will, and true diſpoſers of thy ſecretes; and that by their labours ſanctified of thee, thy poore ſheep which wander and goe aſtray in the vale of darkenes and ſhadow of death, may bee brought home to thy ſheepefold vnder one ſhepheard, thy ſonne Chriſt, the great ſhepheard of the ſheepe, and Biſhop of our ſoules.

Wee recommende likewiſe to thy fauour and goodnes (O Lord) all the Rulers and Commons of this Realme; that the Rulers with courage and in a reuerent feare of thee (according to the truſt committed vnto them) may carefully and truely iudge thy people at all ſeaſons; and that the Commons in their ſeuerall degrees may liue and abide in Chriſtian duety and

obedience

obedience toward their ſuperiors, and in Godly loue and charitie one towards another.

We beſeech thee (O Lord) that (in like meaſure of thy grace) thou wilt vouchſafe to water with the dewe of thy bleſſing the two notable Vniuerſities of this Lande, Oxford & Cambridge; that from age to age they may ſend forth Bezaleels and Aholiabs filled with the ſpirit of wiſedome, vnderſtanding, and knowledge to worke together, with all the wiſe hearted, all maner workemanſhip for the ſeruice of the Sanctuary, for the vniting of the Saints, for the worke of the Miniſtery, and for the edification of the body.

And here (O Lord) for as much as we are all thy children, & ſheep of thy paſture, we call vppon thee for all our poore and afflicted brethren, which by any meanes, any where

where, do grone vnder the Crosse for the testimony of thy eternall truth, that according to thy promise it woulde please thee to giue them the fulnes of consolation, patience and constancie, that they may chearfully abide whatsoeuer fierie tryall it shall please thy heauenly wisdome to put them vnto; that both by their life and by their death, thy truth may be sealed, Antichrist that man of sinne ashamed, and the Kingdome enlarged of thy deare sonne Iesus Christ. For these and all other thy graces what so euer, which thou knowest to be needfull and necessary for vs and thy whole Church, we make our humble & hearty praier vnto thee our God and father, which art the father of mercies and the God of all comfort, according to that maner and forme which Christ thy sonne our Master in his Gospell hath taught vs. *Our Father, &c.*

A SERMON PREACHED AT EXETER.

Esaie, 1. verse, 2. & 3.

Heare, O heauens, and hearken, O earth, for the Lord hath saide, I haue nourished and brought vp children, but they haue rebelled against me.

The Oxe knoweth his owner, and the Asse his Masters Crib, but Israel hath not knowne: my people hath not vnderstand.

THese words which I haue read vnto you (Men, Fathers, and Brethrē, beloued in the Lord) diuide themselues into two parts: an exclamation, and a complaint. The exclamation is conteined in the first part of this second verse, and is made not vnto men, but vnto the heauens aboue, and vnto the earth beneath. *Heare O heauens*, (saieth the Prophet) *and hearken O earth*. For because the Iewes refused to

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tread the paths of the Lord, and to walke in his waies: becauſe they were like vnto the ſerpent, the deafe Adder, that ſtoppeth his eare at the voice of the charme, rcharme he neuer ſo wiſelie, *Pſal.58. 4.5.* Therefore now (by the Lords appointment) hee ſpeaketh vnto deafe and dumbe creatures, and ſaith, *Heare O heauens, and hearken O earth.* As if he ſhould haue ſaide, becauſe the ingratitude and impietie of men is ſuch, that they will not heare, nor hearken vnto the voice of the Lorde, I will ſpeake vnto the heauens and earth, and the heauens (though they bee farre off) ſhall heare, and the earth (though it be ſtonie) ſhall hearken: for the eares of men that ſhould heare and hearken indeede are out of courſe.

The Prophet doth not this, as though the heauens and earth did vnderſtande: but to ſignifie and expreſſe the abhominable wickednes & impiety of the Iewes, he ſpeaketh vnto theſe inſenſible creatures, which did more obay the will of their Creatour, than did they whom he had bleſſed with reaſon and vnderſtanding.

Wherein the Prophet (as in this place) ſo in many other followeth the example of the true & truſtie ſeruant of God *Moſes*: who

who in the 4. of Deutronomie, againſt the Iſraelites, calleth heauen and earth to witnes in theſe wordes: *I call heauen and earth to record againſt you this daie.* Meaning, that if they would defile themſelues with ſtrange Gods, that then (if men would not condemn them) the very inſenſible creatures of God woulde beare teſtimonie againſt them and their idolatrie. So in the 32. of the ſame booke, hee maketh them witneſſes againſt them of their ingratitude, and ſaith: *Hearken (ye heauens) and I will ſpeak, and let the earth heare the words of my mouth.* In like manner, the man of God in the firſt of Kings and 13 when he ſaw King *Ieroboam* to ſtand by the Altar in Bethel to offer incenſe, cried out by the commandement of the Lord, not againſt the Prince, or people, but againſt the Altar, and ſaide, *O Altar, Altar, thus ſaith the Lord: 1. Kings, 13. 2. 3.* and immediately the Altar claue aſunder, and the aſhes fell out from the Altar, according to the ſigne which the man of God had giuen by the mouth of the Lord. So that our Prophet *Eſaie* in this place intendeth no new thing, for he taketh *Moſes* and others for example, who were wont to doo the like: A kinde of ſpeech then moſt vſuall, when as iniquitie hath got-

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ten the vpper hand, when it is grown to that fulnes of measure, that it astonieth not onely creatures sensible, but also insensible, and when the hearts of the vngodly are so hardned, that they cannot be softned, be the admonition neuer so gentle, or the correction neuer so fearefull.

But what doth the Prophet require of the heauens and earth? verily to heare and to hearken. *Heare* (saith hee) *O heauens, and hearken O earth*. The Prophet requireth not a slack or a negligent hearing, but a diligent and careful hearing, fit and conuenient for so great a cause.

But wherefore would the Lord haue the Prophet thus to exclaim and crie out to the heauens and earth? Doubtles for two speciall causes. The one was, that the heauens and earth might be astonished at the ingratitude and rebellion of his people. So in the second of *Ieremiah*: because they were vnthankfull, because they made the Lords heritage an abhomination, because the Priests taught not the people to seeke the Lorde, because the Prophets propheſied in *Baal*, and went after thinges that did not profite, because they had changed their glorie, euen their God which was their glorie, and who had

had made them glorious aboue all other people, and to bee ſhort, becauſe all eſtates were corrupt and out of courſe, the Prophet inferreth hereupon, *O ye heauens, be aſtonied at this: bee afraide and vtterlie confounded, ſaith the Lord, Iere. 2. 12.* Hereby declaring, that the very inſenſible creatures of God did deteſt and abhorre the ſinne of ingratitude & vnkindnes, and as it were did tremble at Gods moſt ſeuere and bitter iudgements againſt the ſame. The other was, that the heauens and earth (hearing the complaints of the Lord againſt his people) might iudge and determine betweene him & them. So in the Prophet *Micah, 6. 2.* the high hills and mountaines, the hard rocks, and mighty foundations of the earth are taken to witnes, and to decide betwixt him and his in this ſort. *Heare ye (O mountains) the Lords quarrell, and ye mightie foundations of the earth, for the Lord hath a quarrell againſt his people, and he will pleade with Iſraell.* The ſumme whereof is this: that of the one part, the wickednes of the people was ſuch and ſo notorious, and of the other, the cauſe and quarrell of the Lorde ſo iuſt, that if the caſe were to be decided of the heauens & earth, of the hills and mountaines, of the rocks &

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mighty foundations of the earth, they wold ſtand all together on the Lords part againſt his people, they would giue ſentence with him againſt them, and (not without aſtoniednes) would iudge and condemne them of extreameſt madnes and impietie.

But alas, that the heauens and earth, that the hills and mountaines, that the rocks and mightie foundations of the earth, that ſuch ſenſeles creatures ſhould condemne mankinde of ingratitude and vnkindnes? That they ſhould condemne *Man*, the moſt excelent creature of God, indued with reaſon & vnderſtanding? That the heauens ſhould be ſummoned to teſtifie againſt him, which are the Lords ſeate, and the earth to witnes againſt him, which is his footeſtoole. That dull and dumme creatures ſhould be more prompt and readie to follow and obey the Lords will, than they his people, vnto whō he had giuen eyes to ſee, eares to heare, and an heart to perceiue. But ſo it is; they that ſhould haue liued beſt in order, are found to liue moſt out of courſe. For if the worlde be conſidered together with the partes and portions thereof in order and as they lie, we by ſearching ſhall ſee, and by ſeeing ſhal confeſſe euerie member thereof *Man* only excepted)

excepted) diligentlie and truely to doe his dutie. (Saith Dauid). *The heauens declare the glorie of God, and the firmament sheweth the workes of his hands. Psa. 19. 1.* The Sun, Moone and Starres do keepe their courses, the earth bringeth forth frute, the Sea passeth not his appointed bounds, & in all other things a singular dutie and obedience toward their creatour, and yet they all without vnderstanding: But *Man* for whose sake all thinges were created, and whome God hath inriched with singular gifts, farre beyond any other of his creatures, and vnto whom he hath giuen the vse of his word, *a lanterne vnto his feete, and a light vnto his pathes; Psa. 119. 105.* this *Man* will not be reclaimed; but walketh on still in the stifnes & stoutnes of heart; that now the prophet is forced to appeale vnto deafe and dumme creatures, and saith; *Heare, O Heauens, and harken, O earth.*

But what? Doth the prophet make this exclamation and outcrie to the heauens & earth of his own mind? Not so; for he saith, *Quoniam Dominus locutus est, for the Lorde hath saide.* As who should say; I speake not this of mine owne minde, I doe not this of mine owne authoritie, I came not before I

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was ſent, I vtter nothing of my ſelfe, but what the Lord did firſt reueale vnto me, & which yee are bound to heare and hearken, beleeue, and obey; And therefore, *Heare, O heauens, and hearken O earth.*

It might haue ſeemed more methodically done, and fitter for manner and order of teaching, if the prophet ſtraight way vpon this his vehement exclamation and outcrie vnto the heauens and earth, had ſhewed thē firſt, what they ſhould heare, than whome they ſhould heare. But it was more forcible and pearcing, yea and more requiſite too, that the prophet ſhuld firſt ſhew them whome they ſhould heare, than what they ſhould heare. VVhen Man doth ſpeake, the word is not ſo wel accepted & receiued as when the Lorde doth ſpeake. The meſſage that is done from a Prince is more highly eſteemed, than that which cometh from a Subiect. VVhen the Prince ſpeketh, let the Subiect hold his peace; but when the Lord ſpeaketh, let all fleſh giue eare. *The Lion hath roared (ſaith Amos) who will not bee a fraide? the Lord God hath ſpoken, who can but propheſie? Amos. 3. 8.* worthie is his Maieſtie to bee reuereneed and obeyed of all his creatures which are in earth, whoſe voice

nothing.

nothing, whether aboue or beneath, whether in heauen or in earth, ſenſible or inſenſible ought to diſobey. *Heare then, O heauens, and hearken, O earth: for the Lord hath ſaide.*

In which latter words, *for the Lord hath ſaide*) the Prophet commendeth vnto vs three ſpeciall points.

1 Firſt the excellencie and worthines of the word of God, which *Dauid* preferreth *before gold, before much fine gold; which hee counteth ſweeter than hony & the hony comb, Pſal. 19. 10.* For it is that honye, whoſe ſweetnes doth both delight the ſoule, and alſo temper the troubles of this life, that they become tollerable and eaſie. It is that fire which burneth vp and conſumeth the figge leaues of vanitie, and wickedneſſe of mans hart whatſoeuer. It is that *which dropeth as the rain, which ſtilleth as the dew, as the ſhower vpon the hearbes, and as the great raine vpon the graſſe. Deut. 2. 2. It is the ſword of the ſpirit, Eph. 6. 17. Sharper than any two edged ſword, entring through, euen to the deuiding a ſunder of the ſoule and the ſpirit, and of the ioyntes, and marowe. Heb. 4. 12.* It is that graine of muſtard ſeede *Math. 13. 31.* which at the firſt is verie ſmall, but taking roote & increaſing

increasing in the children of God, groweth to such an height, that it reacheth the verie hart & minde of man. It is that seed, whose rootes take such deepe hold, & are so firmelie fastned, that it neuer ceaseth from growing, till it bring the whole man into the quiet possession of the kingdome of God. It is the forcible seede of regeneration, by which (through the working of the spirite of God) all must be regenerate and borne a new, as many as desire to bee made partakers of the eternall inheritance. It is that word of truth, by which God the father, the fountaine and welspring of all goodnes, according to his free mercie, euen of his owne will begate vs, that we should be as the first frutes of his creatures. *Ia. 1. 18.* So writeth *Saint Peter* in his 1. Epistle 1. Chapter & verse 23. *Borne a new, not of mortall seed, but of immortall, by the word of God, who liueth for euer.* If I might stand vpon this point, I could bring many most excellent places of Scripture for the worthines hereof, and for the great benefits which *Salomon* describeth, and which *Dauid* confesseth to haue receiued by the same, as namely, that hee had perished in the multitude of his sorrowes, if the comforts thereof had not refreshed

freshed his soule. *Pro.4. Psa.94.19.*

Secondarilie, the prophet in these words (*For the Lord hath saide*) declareth in what estimation and reuerence his word is to bee had, & the ministers thereof: that his word is to be receiued, *not as the word of men, but as it is indeede the word of God, which also worketh in them that beleeue; 1.Thes.2.13.* & that the Ministers thereof are to bee esteemed, as the *Ministers of Christ*, & *disposers of the secrets of God: 1.Cor.4.1.* whome hee that contemneth, contemneth God himselfe. For as *Moses* saide vnto the Isralites; *The Lord hath heard your murmurings which ye murmur against him: for what are we? Your murmurings are not against vs, but against the Lord. Ex.16.8.* Againe (concerning them) the Lord from his owne mouth saith vnto *Samuell: they haue not cast thee away, but they haue cast mee awaie, that I shoulde not reigne ouer them. 1.Sa.8.7.* Our Sauiour to the Disciples; *he that heareth you heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent mee. Lu.10.16.* And the Apostle vnto the Thessalonians, *he that despiseth vs, despiseth not man but God, who hath sent his holie spirite among vs. 1.Thes.4.8.*

Thirdly,

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3 Thirdly, out of these wordes (*For the Lord hath said*) we learne; that the Prophets of God were wont, as often as they published any thing worthy admiration, whether it were to set forth Gods iustice, or to recō-mend his mercie) to say; *This saith the Lord or the Lord hath spoken it*; thereby declaring that they vttred nothing of their own minde, but that which they had receiued from the mouth of the Lord. Which practise was vsuall not only with the prophets, but also with Christ and his Apostles. For Christ said vnto the Iewes: *I doe nothing of my selfe, but as my Father hath taught me, so I speake these things. Io. 8. 28.* Againe, *I haue not spoken of my selfe; but the Father which sent me, he gaue me a commandement what I should saie, & what I should speake. Io. 12. 49.* *S. Iohn* his Apostle likewise: *That which we haue seene and heard, declare wee vnto you. 1. Io. 1. 3.* *S. Paul* in like sort: *That which I deliuered vnto you, I receiued of the* Lord. *1. Co. 11, 23,* So in his Epistle to the Romanes (intreating of the manner and order of Iustification) he putteth this queston: *for what saieth the scripture, Rom. 4. 3.* And in sundry other places, when hee laboureth to proue what he had saide, he citeth the Scriptures;

giuen by inſpiration of God, & therefore *profitable to teach, to improue, to correct, and to inſtruct in righteouſnes, that the man of God, may bee perfect and prepared vnto euerie good worke. 2. Tim. 3. 16.*

VVhich diuine and heauenly practiſe of the Prophets, of Chriſt and his Apoſtles, would God the Papiſts of our daies: would once endeuour to imitate and followe. But they (ſtill like vnto their forefathers) plunged with them in the bottomles pit of ignorance, or rather giuen in the haughtines and mallice of hart to deceiue, preferre the *Popes* holines before the Scriptures: and the Scriptures which our Sauiour Chriſt vſed and confirmed with ſo manie miracles, and at laſt ſealed vpp with the effuſion of his precious blood; which came by inſpiration of God; *2. Tim. 3. 19.* which the Prophets, Apoſtles, & Fathers (as often as was needfull) alleged for teſtimonie and proofe theſe men haue vſed, and yet vſe to call a bare, dumme, vnprofitable, and deade Letter, They tell vs not what the Lorde hath ſaide, but what men haue ſaide, as Pardoners, Prieſts, Friers, and Popes them ſelues; as *Alexander*, *Gregorie*, *Iohn*, *Clement*, and others like.

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They note vnto vs what Counſells haue decreed, what cuſtome hath confirmed, and what the *Pope* his vnlawfull ſoueraignetie hath eſtabliſhed; which ſeemeth to vs all one, as if he had ſaid, The Scriptures are to no purpoſe; or as good as nothing. Of which opinion was *Cardinall Hoſius: who in his booke. De expreſſo Verbo Dei, Fol. 242. in lit. F.* writeth thus: *Vanus eſt labor qui ſcripturis impenditur.* It is but loſt labour that is ſpent in the ſcriptures. *Nos Dei de calo ſententiam potius expectabimus:* VVee will rather expect Gods pleaſure from heauen. *Scriptura enim creatura eſt, & egenum quoddam elementum.* For the Scripture is a creature, and a certaine needy element. And in concluſion he pronounceth Sentence definitiue in this wiſe: *in Epilogo ad Sigiſmundum regem Poloniæ. Quod Eccleſia docet, expreſſum Dei verbum eſt: quod contra ſenſum, et conſenſum Eccleſiæ docetur, expreſſum Diaboli verbum eſt.* That which the Church teacheth (by the Church I trow, meaning the Pope and his Cardinalls) is the expreſſe worde of God: what is taught againſt the meaning and conſent of the Church, is the expreſſe word of the Deuil. And long before him *Guido* (*editus, An. 1495.*) hee

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which compiled that ſottiſh booke, *Manipulus curatorum*, (to iuſtifie the whole matter & ſtuffe of Confirmation) putteth this downe for a Maxime & infallable truth: *In Tract. 3. 1. Par. 2. de mat. confir. Licet non inueniatur in canonicis epiſtolis Diui Petri, tamen Dominus Papa habet in decretis Romanæ eccleſiæ &c.* That though it bee not found in the canonicall Epiſtles of *S. Peter*; yet our Lord the *Pope* hath it in the decrees of the Church of *Rome*; & this mounteth farre aboue and beyond all other authoritie whatſoeuer. Thus Chriſt muſt Surrender to *Beliall*; the Spouſe muſt giue place to *Babilon*: Truth to falſehood, and the written worde to vnwritten verities: humane traditions muſt be hote and liuelie letters, and the ſcriptures, cold & dead Elements; if wee hunger, our meate muſt bee chaffe in ſteed of wheate; and if we call for drinke, it muſt come from their broken and puddle-pits, full of mire and filth, *Ier. 2. 13.* which neither haue nor are able to hold the water of power to refreſhe the withered ſoule of man: for the veines of the freſh and cleare ſpringing waters they haue ſtopped vp: that by this drift, the ſayings both of *Ieremy* and *Eſaie*, verified in the *Iewes*, as well pore

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as rich, haue beene brought on vs. *The Elders of the Iewes* (saith Ieremie) *sent their lasselles to the wells, and they finding no water, with shame and confusion returned with their vessels emptie. The poore and the needye* (saith *Esaie. 41. 17.*) *sought water, but no where found they any: their tongue was euen withered with thirst.* Euen so these men, by breaking in peeces the pipes and conduits, and by damming and choaking the fountaines of liuing waters with dirte and mire, haue brought the people of God into a pittifull thirst, and this was a misery and a rufull state: we haue felt it, let vs beware. We are counselled, if we will follow counsell, and we are warned, if we will take warning, to beware of such deceiuers, least otherwise it come to passe, that as the *Serpent beguiled Eue through his subtiltie, so our minds should be corrupt from the simplicity that is in Christ. 2. Cor. 11. 3.* If they bring with them *Esaies* commission, and crie as he doth: *Heare and hearken, for the Lord hath said:* Let vs receiue them as embassadours sent vs from God, and let vs beleeue them. Otherwise, if they breed suspition, let vs make proofe, as did those noble men of *Beræa*, noble not so much for birth, as for courage in embracing

ting the word of God with all readineſſe, and as they did, *Act. 17. 11.* let vs ſearche thr ſcriptures daylie and diligentlye, whether the thinges which they teach be ſo or not. And then if (vpon due trial & proofe) wee finde that they bring vs counterfet coyne, that they come with the Reuelations of men which flow not from the mouth of the Lordē, what countenance ſoeuer they carry (*where they Angells from heauen, that did vs the meſſage*) by the commandement of *Saint Paul* to the *Galathians. 1. 8.* let vs hold them accurſed.

And yet there are that ſay, and will ſay; *The Lord hath ſaid it*, when the Lord neuer ſpake the worde. Such are the Prophets of Antichriſt, not vnlike vnto thoſe of Iſrael, which Propheſied after their own fantaſie, and ſaid; *the Lord ſaith it, albeit the Lorde had not ſpoken. Eze. 13. 7.* But beholde, what the worde of the Lorde is againſt ſuch Prophets, which follow their owne ſpirite, and teach the people the counſailes of their own hearts. *I am againſt them, mine hand ſhalbe vpon the Prophets that ſee vanitie, & diuine lies: they ſhall not be in the aſſemblie of my people, neither ſhall they bee written in the writing of Iſrael,* (*Verſe. 8, 9.*) to wit, in the

booke of life in which the true *Israelites* are written; *neither shall they enter into the land of Israell: and that because they haue deceiued my people saying peace*; which *Ieremie 6, 14.* calleth *a sweet word*, but it was not so, for there was no peace: & *one built vp a wall and others daubed it with vntempered morter. Eze. 13 10.* But saith the Lord, *Ver. 13. 14. I will destroy the wall which they haue daubed with vntempered morter, and bring it downe to the ground, by a stormy wind which shall breake forth in my wrath, and by a greate shower in mine anger, and haile stones in mine indignation, so that the foundation thereof shall be discouered, and it shall fall & they shall be consumed in the midst therof, and shall know that I am the Lord.* Thus will the Lorde accomplish his wrath vpon the wall and vpon them that daubed it with vntempered morter, euen with their own deuises, vnder the authoritie of Gods word. If then the Lord will thus deale with the wall, and with the daubers that daubed it with vntempered morter, let the builders take heed how they build the wall, and the daubers howe they daube it, least the Lorde pull downe both wall and morter; *Ver 15.* and they say, the wall is no more, neither the

daubers

daubers thereof. And this much of the first part; namely, how *Esaie* (by way of exclamation) hath inioyned (by the commaundement of God) the heauens to heare, and the earth to hearken, vnto the message which hee is willed to doe vnto them from the mouth of the Lord.

Nowe the Prophet goeth onward with the Lords most lamentable complaint concerning the ingratitude of his people, for whome he had done many and great good turnes. The complaint is this: *I haue nourished and brought vp children, but they haue rebelled against me*. A most grieuous complaint, which consisteth of two partes. In the first, he expresseth his benefits bestowed vpon them. In the second, hee declareth their ingratitude and rebellion against him. Hee expresseth his benefits towardes them in these wordes; *I haue nourished and brought vp children*. He declareth their ingratitude & rebellion against him in these; *but they haue rebelled against me*. This their ingratitude and rebellion hee amplifieth in the verse following by way of comparison, or example of brute and dul beasts. *The Ox knoweth his owner, and the Asse his Masters Cribbe, but Israel hath not knowne: my peo-*

ple hath not vnderſtand.

Thus you haue the ſumme of the complaint; by which almighty God, as a moſt vnhappie father, with lamentable voice doth deplore and bewaile the vnkindnes of his people, and withall doth recite what & how great benifits hee had beſtowed vpon them, but to no purpoſe. The complaint is verie ſhort if we marke the words, but verie haynous and weightie if wee diligentlie weygh and examine the thing it ſelfe. For the Lord ſeemeth thus to ſay; Oh what an vnhappy father am I to haue ſuch vnthankfull children, whome I neither could, nor ought more to haue loued, than if they had come forth of mine owne loynes. For behold; he brought them out of the iron furnace of Egipt, *Deu.4.20*, where their liues were bitter vnto them by ſore labor in clay and bricke. *Ex.1.14*. He went before them by day in a piller of a cloude to lead them the way; and by night in a piller of fire to giue them light, that they might goe both by day and by night. *Exod.13 21*. He deuided the red ſea in two parts, and made Iſraell to paſſe through the midſt of it, which when the Egyptians attempted to do, they were drowned, *Exod.14.21. Pſa.136.13.*

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At their desire he brought Quailes, and filled them with the bread of heauen; *Ps.105. 40.* in so much that (as *Dauid* saith.) Man did eate the bread of Angels. *Psal.78.25.* When they were thirstie and had no water to drinke, *Psal. 105. 41.* he opened the rocke, and the waters flowed out, and ran in the drie places like a riuer. For their sakes he smote diuers nations, *Psal.135.10.* and slew mightie kings, *Psal.136. 19.* as *Sihon* king of the *Amorites*, & *Og* king of *Basan*, and all the kingdomes of *Canaan*, *Num.21. 33.* and gaue their land to be an heritage, euen an heritage vnto *Israel* his people. He made them a mightie nation, a fearfull, and a terrible to all the princes and potentates of the earth, *Deut.32.10.* He found them in the land of the wildernesse, in a waste, & roaring wildernesse: he led them about, he taught them, and kept them as the apple of his eye. As an Eagle stirreth vp her nest, fluttereth ouer her birdes, stretcheth out her winges, taketh them, and beareth them on her wings; So the Lord alone led them, and caried them vp to the high places of the earth, that they might eate the fruits of the fields, and suck honie out of the stone, and oile out of the harde rock; Butter of

kine, and milke of sheepe, with fat of the Lambes, and Rams fed in *Bashan*, and goats, with the fat of the graines of wheate, and drinke the licour of the red grape. So in the second of *Ieremie*, the Lorde ringeth in the eares of *Ierusalem* the summe of his benefits in this sort; *Iere. 2. 2.* I remember thee, with the kindenesse of thy youth; and the loue of thy marriage, when thou wentest after me in the wildernesse, in a land that was not sowne. *Israel* was a thing halowed vnto the Lord, and his first fruites, chosen aboue all other to serue the Lorde onely, and the first offered to the Lord of all other nations. And by *Ezekiel* (amongst other his benefites towarde *Ierusalem*) thus saith the Lorde: *Ezech. 16. 6. When thou wast polluted in thy owne blond:* to wit, when thou wast in thy filthinesse and forsaken of all men, *I toeke thee and gaue thee life, for I saide vnto thee, thou shalt liue. I causeed thee to multiplie as the budde of the fielde, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is growne.* verse. 11. *I decked thee with ornaments, and I put bracelets vppon thine handes, and a chaine on thy necke. I*

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put a frontlet vppon thy face, and earings in thine eares, and a beautifull crowne vppon thine head. Thus waſt thou deckt vvith golde and ſilver, and thy raymant was of fine linnen, and ſilke, and broidered worke: thou diddeſt eate fine flowre, and Honie: and Oile, and thou vvaſt verie beautifull, and thou diddeſt growe vp into a kingdome. And to bee ſhorte; what benefite was there, which the Lorde beſtowed not vppon his people? What could hee haue doone more vnto his Vineyarde, *Eſay. 5. 4.* which he did not doe vnto it? *He planted it in a very fruitfull hill, he hedged it, and gathered out the ſtones of it; he planted it with the beſt plantes, hee built a tower in the middeſt thereof, and made a wine preſſe therein.* This did the Lorde for his Vineyard.

Surelye the Vineyarde of the Lorde of hoaſts, was the houſe of *Iſraell*, and the men of *Iudah* were his pleaſant plante. *verſe. 4.* Then the Lorde looked that his Vineyarde ſhoulde bring foorth ſweete Grapes, but it brought foorth wilde and ſowre grapes: hee looked for iudgement, but beholde oppreſſion, *verſe. 7.* for righteouſneſſe, but beholde a doleſull crying:

for obedience, but behold a rebellion. *I haue nouriſhed & brought vp chilldren* (ſaith he) *but they haue rebelled againſt me.* I haue nouriſhed and brought them vp; I haue done the duty of a father, I haue performed what was required of my part; I haue caried them out of all danger, I haue made them the lot and portion of mine inheritance, I haue fed them with the beſt and cheefeſt things of the earth, I haue beſtowed many and infinite good turnes vpon them (as before expreſſed) and yet ſee: this is the recompence which they yeeld vnto me for all that I haue done; *They haue rebelled againſt me.*

But it may ſeeme that the Lord doth not iuſtly charge his people with ingratitude and diſobedience; for they offered many ſacrifices: *Eſa. 1. 11.* they offered the burnt offrings of rammes, the fat of fed beaſts, the bloud of bullocks, of Lambes, and of goats; They did what the law could require. They obſerued the new moones, *verſ. 13.* Sabbaths and ſolemne dayes. They had their aſſemblies, and appointed feaſts: they ſtretched out their hands, and made many praiers. And yet for all theſe (which they did, or could do) they are counted a ſinfull nation,

tion, a people laden with iniquitie, a seed of the wicked, corrupt children, which had forsaken the Lord, & prouoked *the holy one of Israel* to anger; *ver.4.* and in such sort, as that he hated & abhord their feast daies, & would not smel in their solemne assemblies, *Amo.5.21.* nor accept their burnt offrings, meate offrings, nor regarde the peace offerings of their fat beasts: and all was, because they did these and such like without faith and mercie, euen in the full measure of hypocrisie and dissimulation.

King *Vzziah* himself, called also *Azariah* 2. *Kin.15.1* (in whose time this our prophet begā to propheſie) after that God had blessed him maruellously, & had giuen him many notable victories, & thereby was grown to be strong, lifted vp his heart, and vsurped the priests office, and went into the temple of the Lord to burne incense vpon the altar of incense, and when he was willed to leaue off, would not, but waxed wroth, as it is in the second of *Chronicles* and *26.* chap. v. *19.* *Ierusalem* a faithfull citie, and which had promised fidelitie vnto God, as a wife to her husband, is now become a common harlot, and a filthie strumpet, *Esa.1.21.* She was once full of iudgement, and iustice was

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lodged within her breſt: but now ſhe is full of rauen, crueltie and deceit. *verſe.22.* Her ſiluer is become droſſe, and her wine is mixt with warer. The teſtimonies of the Lord which ſometime were pure and without droſſe, like vnto ſiluer that is tried with fire, are now defiled with phariſaicall traditions and doctrines of men. The commandements of the Lord which were like vnto pure wine reioycing the heart, through watery dregs, haue loſt their ſtrength, colour and beautie, *verſe.23.* The princes of the peop e were rebellious and companions of theeues: they loued gittes, and followed after rewardes, they iudged not the fatherleſſe, neither did the widowes cauſe come before them. *Ierem.* 2. *8.* The Prieſts ſaid not ſo much as, *where is the Lorde?* and they that ſhould miniſter the lawe, *knew not God. Deut.32.15.* He that ſhould haue beene vpright, when he waxed fatte, and groſſe, and was laden with fatneſſe, ſpurned with his heele, and forſooke the Lorde that made him, & regarded not the ſtrong God of his ſaluation. And therefore the ſtate and condition of *Iudah* & *Ieruſalem* being thus corrupt, whom neither the benefits of God could win, nor his puniſhments amend, the

Lord

Lord by his Prophet, dooth iustly charge them with ingratitude and disobedience in this sort: *They haue rebelled against me.*

Wherein they did rightly imitate and follow their forefathers, *Psal.78.8.* a stubborne and rebellious generation: a generation whose heart was not aright, and whose spirit was not faithfull vnto God. For no sooner had God brought thē out of *Egipt*, out of the house of bondage, with a mighty hand and stretched out arme, *Psal.106.7.* but they forgate his great goodnesse, and rebelled at the Sea, euen at the red Sea, *Exo. 16.3.* In the wilderneſse of *Sin* they grudged for bread and flesh, *Exod.17.2.* and in *Rephidim* for water. They made a calfe in *Horeb*, *Exod.32.4.* & worshipped the molten image. *Psa.106.19.* They maliced *Moses* & *Aaron*, the holy one of the Lord. *v.16.* They would haue stoned *Caleb* and *Ioshua*. *Nom.14.10.* They ioined themselues vnto *Baal peor*, & did eat the offrings of the dead *Psa.106.28.* They sacrificed their sonnes and daughters vnto deuils, & shed innocent bloud, euen the bloud of their sonnes and daughters, whom they offred vnto the idols of *Canaan*; *Deut.32.17.* gods whom they knew not, new gods that came newly vp, & for-

forsooke the Lorde God of their fathers, which brought them out of the land of *Egipt*, and followed other gods, as *Baal* and *Ashtareth*, the gods of the people that were round about them, and bowed vnto them. Wherefore the wrath of the Lord was hote against *Israel*, and he deliuered them into the hands of spoilers that spoiled them, and solde them into the hands of their enemies round about them. Notwithstanding, the Lord raised vp Iudges, which deliuered them out of the hands of their oppressours, *ve.16.* but they would not obey their Iudges, for they wēt a whoring after other gods and worshipped thē: *Iudg.10.6.* as the gods of *Aram*, *Zidon*, and *Moab*, the gods of the children of *Ammon*, and of the *Philistins*, & forsooke the Lorde God, and serued not him. And thus they rebelled and their posteritie to the dayes of *Iohn the fore-runner*, & of *Christ and his Apostles*, insomuch that of *Christ*, & (before him) of *Iohn* the *Baptist* they are called, *Progenies viperarum*, the generations of vipers *Mat.3.7.* And becaus they were the children of them which murthred the prophets, & fulfilled the measure of their fathers *Mat.23.31*, the lord vpbraideth & casteth in their teeth not onely their owne,

owne, but also their fathers malice. Many a time would the Lord haue gathered them together, *Matt. 23 37.* as the hen doth her chickens vnder her wings, but they would not: And therefore did *Stephan* to their faces charge them with stubbornesse and rebellion, calling them *Act. 7. 51. stifnecked and of vncircumcised hearts, and eares alwaies resisting the holy Ghost, as their fathers did.* So that, though *Israel* and *Iudah*, after a sort, could colour their rebellion and stifnesse of heart against the Lord, and against his annointed, with the multitude of sacrifices, *Esa. 1. 11.* with the burnt offerings of Rams, and fat of fed beasts, with the bloud of bullockes, of Lambes, and of goates, with the obseruation of new moones, Sabbaths, and solemne daies: with the stretching out of hands, and making many praiers: yet, we see what they are, and the Lord (who alone looketh into the harts of all) by the prophet here chargeth the very *Rulers* to be rebellious & companions of theeues: *ve. 23*, yea, and the whole packe of them (for their impietie and wickednesse) to be like vnto the princes of *Sodoma* and people of *Gomorah*.

The application.

And now (to applie these former points vnto

vnto our ſelues, before we come to the exaggeration of this peoples ingratitude and vnkindneſſe) let vs take ſome ſhort view, whether our condition be the ſame with the condition of *Iſrael* and *Iudah*, or whether ours be better than theirs was.

The Lorde our God (as yee all know) hath nouriſhed and brought vp vs his children, in as good and ample manner as euer he did the *Iewes* his elect and choſen people. He hath giuen vs for our comfort, *Pſa. 8.7.8.* the beaſts of the field, the foules of the ayre, and the fiſhes of the ſea. He brought vs out of the yron fornace of *Romiſh Egipt*, at what time the *Egyptian* tyrants made vs wearie of our liues, with ſore labour in the clay and bricke of helliſh ſuperſtition, and with all maner of bondage, which they laide vpon vs moſt cruelly. Hetherto, the Lorde hath gone before vs by day, in a pillar of a cloude, and by night in a pillar of fire, to lead vs the way, and to giue vs light, that we might go both by day and by night, out of all danger. He hath giuen vs *Manna* frō heauen: not *Manna*, of which the Fathers did eate in the wilderneſſe, and are dead; but a liuing *Manna*, a *Manna* that giueth life vnto the world; a *Manna*,

of

of which he that truly eateth, ſhall liue for euer. *Ioh. 6. 58.* The Iſraelites (after they had drunke of the water out of the rocke) thirſted againe: but of the water, which he ſhall giue vs, if we once drinke, we ſhall neuer be more a thirſt; *Ioh 4. 14.* for it is the water of life, euen the grace and loue of God in his ſonne Chriſt, ſhed abroad in our hearts, by the holy Ghoſt, vnto eternall life. This our God (for our peace) hath ſmitten of late yeares *Sihon* of *Rome*; and *Og* of *Spaine*, who ſought to make the Lords heritage an abhomination: that ſo (to this very day) the heritage ſtandeth as it did, it is as it was, and in as good plight, if not better; it remaineth in the hand of the right owner, & we truſt that it ſhall ſtill remaine, euen in the hand and poſſeſſion of *Iſrael* his ſeruant; for which we do, and ſhall praiſe his holy & bleſſed name for euer. This our God the lord God of hoſts, hath made vs a mighty nation, a fearefull, and a terrible to all the Princes & Potentates of the earth. He conducteth vs, not by *Ioſua*, but by a *Ieſus*: not to a terreſtrial, but to a celeſtial *Canaan*, the lãd of eternall felicitie, whoſe brightneſſe is God, whoſe light is the lambe: the lot of the faithfull, and the poſſeſſion of the ſaued.

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The Lord finding vs in this vale of miſerie (as he found *Iaacob* in the land of a roaring wilderneſſe, *Deuteronomie 23. 9. 10.*) hath ledde vs by his ſpirite, taught vs by his worde, gouerned vs by his grace, and kept vs as the Apple of his eye. As the Eagle, he ſtirreth vp his neſt, he ffluttereth ouer vs his young ones, ſtretcheth out the winges of his mercie, taketh and beareth vs on the ſame to the beſt and ſureſt places of the earth: that ſo we eate the fruites of the fields, and ſucke honie, not from the ſtone, as did the Iewes, but from the Bee: and oile not from the rocke (as they) but from the Oliue: we eate the butter of kine, and the milke of ſheepe, with the fat of Lambes and Rams; fed, not in *Baſhan*, but in *England*, with the fat of the graines of wheate, and for good and perfect digeſtion, we drawe from the enemy the licour of the red grape. This our good and gratious God hath cauſed vs to multiply as the bud of the field. We are (to the knowledge of the nations round about vs) increaſed and waxen great: many of vs haue gotten many goodly and excellent ornaments. Our breaſts are faſhioned, our haire is growne. The Lorde hath giuen vs riche and precious iewels: braceletes

lets for our hands, chaines for our necks, frontlets for our faces, earings for our eares, beautifull things for our heads; in which, would God we did not delight and reioyce so much as we do. The Lord hath decked vs with gold and siluer: our raiment is of the finest linnen, and silke, and broidered worke: we eate fine floure, and honie, and oile: yea, better things than euer did the *Iewes*; and thus wee become beautifull, more than the sonnes and daughters of *Zion*; and we are growne into a kingdom, God graunt not into pride. The *Iewes* in the first of *Haggei, vers. 8.* are commanded to go vp to the hill *Lebanon*, which was not within the borders of *Iewry*, but of *Zidon* & *Tyrus*, *Ezra. 3. 7.* & frō thence to bring home Cedar wood for the building of the Temple. Truly a figure of the Lordes aboundant mercie, and most comfortable for vs Gentiles; that albeit wee bee not borne of *Iewes*, yet we are trees meete to builde Gods house with, and God willeth vs to bee brought home vnto him by the preaching of his worde, that wee may be plankes or boardes, bases or props, sides or postes, pillars or beames, rafters or tenons, one thing or other of that house, wherein

himselfe will dwell, and he delighted with vs; and among whome he will declare his glorie.

Beside all these (which hath beene alreadie obserued for a blessing vpon Israell and Iudah) *Esa. 5. 1, 2.* the Lord hath planted his vineyard in a very frutfull soile; he hath giuen it a skilfull vinitor, one indued with all gifts and qualities necessarie for regiment; euen a learned, religious, gentle, mercifull, gracious and louing Prince, by name *Elizabeth, the rest of God, the seauenth of God, and fulnes of the othe of God:* a great blessing, the Lorde continue it, and make vs thankfull for it.

This skilfull vinitor (*our gracious Soueraigne*) comparable for fortitude with *Iosua*, for magnanimitie with *Gedeon*, for victories with *Macchabeus*, for wisedome with *Salomon*, for zeale with *Hezekiah*, for deuotion with *Dauid*; hath caused the stones that pestered the vineyard to bee gathered out; the briers and thornes to be grubbed vp; rubbidge and whatsoeuer was noysome to be remooued; *2. Thes. 2. 3. Antichrist* the man of sin with his trash and traditions, to bee exiled: that nowe the fielde is cleared, the vineyard clen-

sed

fed, the Church purged, and all this concluded and more, without any great fedition or tumult at all. It was the Lordes doing, and it is wonderfull in the eyes of as manie as doe truely behold it. No vineyard, no Church, no people vnder the heauens more inriched with the blessings of God: so that the Lord may iustly say vnto vs, as he did vnto his people of old, *Esa.* 5. what more could I haue done vnto my vineyard which I haue not done vnto it? The Lord haue the glorie for it: and he in his mercie, preserue, keepe and maintaine the vinitor our gracious queene, in health, wealth, peace and prosperitie, that (to the ioy and comfort of all her loyall, heartie true & trustie subiects) she may long continue, liue and reigne *an old mother in Israel*; & he that from the verie bottome of his heart doth not so wish and praie, and say Amen, *the rauens of the valley pick out his eyes, and the young Eagles eate them vp. Pro.* 30. 17.

This vineyard so planted in a most fruitful ground, cleansed from stone, thorne, & brier, watered with the dew of Gods truth, cherished with his Sacramentes, pruned with the two edged sword of his most holy

ſpirit, vnder propped with the authoritie of zealous magiſtrates, fortified with good and godly lawes, to keepe both roote and braunche in order; hath brought foorth many a goodly and pleaſaunt grape: amongſt others, peace ſpirituall and peace ciuill: peace toward God, peace amongſt men, and amongſt our ſelues; and ſo the peace of conſcience, which paſſeth all wiſdome and vnderſtanding: pleaſant grapes, and a riche bleſſing. He that hath felt the euill of warre, can beſt ſpeake of the good of peace. Warre, as a Locuſt, maketh ſcarcitie; but peace, like vnto the morning and euening dew, worketh plenty, as *Eraſ. Apo. lib. 6.* noteth; *Cræſus* king of *Lydia* by this onely argument preferred peace before warre; *Quòd pacis tempore filii ſepelirent patres, in bello contrà patres ſepelirent liberos*; that in the time of peace, children did burie their fathers; contrariwiſe in warre, fathers did burie their children. So contrarie is the fruite of warre to the fruite of peace; which we (through the benefit of God vnder his *Anointed*) haue enioyed long time without any effuſion of bloud to ſpeake of, except of a ſort of *Archtraitors*, who receiued but the rewarde they deſer-

ued,

ued, and which I pray God all traitours with their adherents may receiue hereafter, if they practise, conspire, and rebell as they did.

This florishing peace hath made not only this *Citie*, but also the whole lande to flowe, like another *Canaan*, with milke and honie. The God of peace hath done this for vs; he be praised therefore, and prosper her maiestie, by whom it is gouerned and maintained.

Whereas the *Nations* about vs struggle in the field, tumble in warre, and wallow in bloud, expecting no end of their miseries, but vtter ruine and desolation; we in the meane while sit at home by our fires in our furred gownes, corked slippers, trimmed buskins, and warme mittons. *Am.4.6, We lie vpon our costly beds, and stretch out our selues vpon them; we eate the Lambes of the flocke, and the Calues out of the stall.* verse.5. *We sing to the sound of the Viol, the Harpe and Pipe, and wine are in our feasts, and the wine we drinke in bowles: Esa.5.12. Am.6.6.* In which great peace and plentifulnesse, God make vs worthily to consider the workes of his handes, and to be sory for the affliction of *Ioseph* and his bretheren,

verse

Verſ. 6. of which now many are ſlaine in *Fraunce*, *Flanders*, and els wheare, in defence of the Goſpel, propagation of the truth, and ſafetie of this Land. Moreouer (whereas the nations & people about vs do eate in feare, and drinke in dread, and like fearefull hares doe flee awaye at the wagging of euerie leafe) we ſit quiet and ſafe, as did *Iſrael* and *Iudah*, *1. King. 4. 20.* like vnto the ſand of the Sea in number, eating, drinking & making merry; euery man vnder his vine, and vnder his Boothe, from *Dan* to *Beer-ſheba*; to wit, from the one end of this land to the other. For God hath made the bars of the gates of our *Ieruſalem* ſtrong, *Pſa. 147. 13.* and hath bleſſed our children within hir. He hath ſet peace in hir borders, and ſatisfied hir poore with the ſloure of wheate. His worde is come from *Iaacob*, and his ſtatutes from *Iſrael* vnto vs; the beſt and greateſt bleſſing that may be. *He hath not dealt thus with euerie Nation*, *verſ. 20.* as hee hath dealt with vs, the leaſt Nation of all: Our puniſhment and fall will bee the greater, if we be not thankefull. It muſt be confeſſed that ſome ſtormes haue bin raiſed in hir *Maieſties* daies; & before time

in the daies of hir deare brother *King Edward the sixt*, which somwhat disturbed our happy rest. But the Prince of peace, & soueraigne Lord of our tranquillitie, soone ceased the waues of the sea, stilled the fury & madnes of those heathen, miraculously preuented their wicked deuises, and confounded the deuisers of them. Thus was the Lorde of Hoasts iealous for his *Zion*, with great iealouzie, *he was iealous for hir with great wrath*, *Zach. 8. 2.* Hee was not vnmindfull of his people, nor forgetfull of his inheritance. A mother may forget hir childe, and take no compassion on the son of hir wombe; *Esay, 49. 15.* such stepmothers there are. But though such (vnnaturally giuen) forget, yet will not the Lord forget *Zion*: for he hath grauen hir vppon the palme of his hands, and hir walls are euer in his sight. *Christ* the shipmaster (our saluation) *Matth 8. 24.* slept in the shipp on a pillow, the ship couered with waues: the *Disciples*, *Mar. 4 38.* with no litle diffidence and distrust awoke him, they put him out of his napp: A faithles and needles labour. For hee that keepeth *Israel*, shall neither slumber nor sleepe: *Psal. 121 4.* wee haue felt the experiment. For the

Lorde in our Cities diſtreſſe, in the time of *Commotion*, (as we call it) or inſurrection, awaked as *one out of ſleepe, and as a Giant refreſhed with wine. Pſal. 78. 65. He ſmote his enemies and ours in the hinder parts, and put them to a perpetuall ſhame*, verſe, 66. *They ran about vs like Bees; but they were extinct ſodainly as a fire of thornes.* Pſal. 12. *Our ſoule eſcaped, euen as a bird out of the ſnare of the fowler; the ſnare was broken, and we deliuered*, Pſal. 124. 7. *The Plowers would haue plowed vpon our backs, and made long furrowes at their pleaſure*, Pſal. 129. 3. *But the righteous Lord tooke in hand the two edged ſword of his iuſtice, and hewed the ſnares and cordes of thoſe wicked in pieces:* (*verſ. 4. 5.*) He in like meaſure reward as many as haue euill will at Sion. *This was the Lords worke, and it is maruellous in our eies*, Pſal. 118. 23. *This is the day which the Lord made. we will reioice and bee glad in it*, verſe, 24. This is the day which you call *Ieſus daie*, whether becauſe it is ſo fixed in the Calender I knowe not; but ſure I am, that it was *Ieſus* day vnto you, a day of ſaluation. For if *Ieſus* the Lord had not been on our ſide, *Pſal. 114. 1.* (may not *Iſraal*, but *Exeter* now ſay) if the Lorde had not

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bin on our ſide, when men roſe vp againſt vs, they had ſwallowed vs vp quicke (ſo vnable wer we to reſiſt) when their wrath was kindled againſt vs. The waters had drowned vs, the ſtreame and ſwelling waters had gone ouer our ſoule, verſe, 4. But praiſed be the Lord, who gaue vs not ouer for a pray vnto their teeth.

And thus hath our good & gratious God continued his fauor toward vs to this preſent day, that there is no leading into captiuitie, nor any complaining in our ſtreets. Pſal. 144. 14. Bleſſed are wee that bee in ſuch a caſe: yea bleſſed are we which haue the Lorde for our God. For this great calme, for this miraculous peace, let vs thanke the Lord.

But what? are we thankefull vnto him for theſe and other his bleſſinges? or liue we as children obedient to a father? If we do not, would we did; all doo not. Forbehold, how many of vs (like vnto *Iſrael* & *Iudah*) are turned backe, and ſtarted aſide like a broken bowe? *Pſal. 78. 57.* The Lorde looketh that we ſhould bring forth ſweete grapes, but wee bring forth ſowre ones. There are at this very day in our ſtreets, vſury, deceit, cruelty, and oppreſ-

ſion.

ſion. Wee haue (as the Iewes had) our Sabbaths and ſolemne dayes, our aſſemblies and appointed feaſts; we ſtretch out our hands and make manie praiers as they did: and yet ſee (as theirs were) our harts (if not our hands) are full of blood. *Eſa. 1.13.15.* Nowe that wee are waxen fatte and groſe; nowe that wee haue what wee would haue (as did Iſrael) we ſpurne with the heele, we forſake the Lord that made vs, and regard not the mightie and ſtrong God of our ſaluation. *Deut. 32.15.* We beginne to loath *Manna*, and to long for the fleſh pots of Egipt. *Num. 11.6.* Wee profeſſe that wee know God; but our workes teſtifie, that we denie him. *Exo. 19.3.* As for the word of the Lorde, wee count it vaine: *Tit. 1.19.* we can be content to ſay to the *Saers*, ſee not, and to the Prophets, propheſie errours. *Eſa. 30.10.* Like vnto the mē of *Anathoth* we deſire to bee flattered and ſoothed in our ſins. *Ier. 11.17.* The Lord hath ſet watchmē ouer vs that crie take heed of the ſound of the Trumpet; but we ſay, we will not take heed. *Ier. 6.17.* He hath commanded vs to aſke for the old waie, which is the good way; the waie wherein the patriarks and prophets

haue

haue walked, directed by the worde of God: *ver.16.* but we say we will not walke therein; we will go rather the broad way that leadeth to destruction. *Mat.7.13.* we drinke iniquitie like water: wee haue as great a desire to sin, as they that are thirstie haue a desire to drinke. *Iob.15.16.* We draw wickednes vnto vs with cordes, and sin (as it were) with cart ropes; *Esa.5.18.* wee vse all the allurements and prouocations that can be, to freese together the conscience in sin and impietie. And yet we can speake of truth and of veritie, of iustice and mercie, of the knowledge of God and his lawes, and of sundrie other high points: but when we are brought vnto the ballance, we are found too light, & when we are drawen vnto the touchstone for trial, we proue drosse. For what do the Sunnes of men find in our shops & shophouses, in our wares and ware-houses, but fraud and deceit, if not worse? Truely said *Tertullian, Lib. de patientia, pag. 13. sect. 7* *Lata atque diffusa est operatio mali.*

The operation, or handicrafte of mischiefe is wide and diffused all abroad; more nowe than euer it was.

Iohn the *Apostle* left written many yeares past, that the *whole world lieth in wickednes*: First *Iohn*, 5. Chapter and 19. verse, which if it lay buried in wickednes then, how may wee thinke it to lie buried in wickednesse, now being old, bowing and winding it selfe euen for age to the pit of destruction?

Hosea must bee iust, and his *Prophesie* commeth homeward to our dores, and the Lorde as then with the inhabitants in Israell, so nowe with vs *in England*, hath a controuersie, because in *Hos.* 4. 1. 2. there is *no truth, nor mercie, nor knowledge of God in the land; but swearing, and lying, & killing, and stealing, and whoring, they breake out, and blood toucheth blood*; mischiefe vpon mischiefe, one still falling on the neck of another; and all these with many moe committed without any dreade, or feare of God at all. For so man dooth not see vs, we passe not; fearing more the face of man, than the wrath of God; in semblance the very sonnes of *Ammon*, who coueting to force his sister *Tamar*, 2. *Sam.* 13. caused euery man to go out from him, as ashamed to worke that villanie before men, which hee feared not to commit in the

the sight of his God. This *Ammon* (wicked *Ammon*) hath left *Ammons* in great store behinde him, as much forgetfull of God and his lawes as euer himselfe was, if not more. For as he feared, so do we the eyes of men: and thus, and thus, we think in our hearts, *Eccle. 23. 18.* Who seeth vs? wee are compassed about with darkenes; the walls couer vs; no body marketh vs; whome neede wee to feare? the *most High* will not remember our sinnes; albeit hee remembreth them well inough, and still looketh downe vppon them from his *holie Mountaine*, and beholdeth them in the most secret parts; *his eies beeing ten thousand times brighter than the sunne beames, beholding all the vvaies of men, and the ground of the deepe.* And therefore such imaginations of the thoughts of mens hearts shall perish, and they in them: such shifts and turning of deuises shall be esteemed as the Potters clay, *Esay, 29. 16.* For (notwithstanding all their craft) they shal bee able to escape the Lordes wrath no more than the clay that is in the Potters hand of power to deliuer itself. But so long as men will dwell in this minde and opinion that he that planted the eare doth not heare,

heare, and that hee that formed the eye, doth not see; what merueile is it, if they giue themselues vnto wantonnes, to work all vncleannes, euen with greedines? *Eph. 4.19.*

But there is another sort of vs, who thogh we perceiue and will confesse that there is nothing so hid which God seeth not; that hee knoweth our downe-sitting and our vprising, *Psa. 139. 2. 3. 4.* that he vnderstandeth all our thoughtes long before, that he is about ourpathes and about our beddes, and spieth out all our waies, that there is not a worde in our tongues, which he knoweth not altogether: yet wee rest perswaded that God hath feete of woll, and will punish slowly, or neuer. As for the deserued tokens of his wrath, nowe hanging ouer our heades, and readie to be powred vpon vs, for our manifold sinnes and damnable iniquities, what of them? We count them as buggs; bugges to fray children. The Lorde our God hath gone by vs *in a mightie strong winde: but we say the Lord was not in the winde. After the winde came an earthquake: but wee say the Lord was not in the Earthquake. After the Earthquake came fire: but we say, the Lorde*

was

was not in the fire. After the fire came a still and soft voice: and yet wee will not obey.

If God withdraw his heauy hand for a time, to trie if we wil amend with a gentle correction before hee lay on vs a sharper: we fall to our old fashions, we forget God, his rodde, our dutie, and his reuerence, attributing his plagues to vnseasonable weather, pestilent aires, or to some vnhappie chaunce, as though they were not sent of God to nurture vs rightly in the dutie and obedience of Children to a father.

So in the daies of most cruell Poperie and bloodie persecution, wee cried; *O Lord our God, deliuer vp this once, and wee will euer take heede hereafter howe wee fall to Apostasie and offende thy diuine Maiestie.*

But nowe beeing deliuered, wee are worse; more vnthankefull and disobedient than euer before; which apparant wickednesse, surely the righteous God in his due time, will not suffer to escape without some manifest token of his high indignation and most heauie displeasure.

VVhen

When Prince *Edward the sixt*, was taken away for our vnthankefulnes, there ensued *Mariana tempora*, Lamentable times: and then too, this was the wish of many one, bounded with a vowe: O that the *Masse Booke* were burnt, & the Communion booke restored againe. O that these *mitred Bishops* were sent packing, & *zealous Pastors* placed in their roomes; for then (said they) *We will enter into the house of the Lord, and in his feare will we worship towards his holie Temple*. The Lord in his great mercie pitied their desire and heard their mone. *Queene Marie* died: Our gracious *Ladie and Queene Elizabeth* succeeded, (whom almightie God long preserue, with all health, wealth and peace to gouerne) and the booke, in better sort than in former daies through *Gods* goodnes and hir *Maiesties* carefulnes (was restored againe. But of it now? A booke (saith one) blowen vp (like vnto a bladder) with the wind of confusion and profanation. The orders (saith another) prescribed earthly, beggarly, dungie, drosslie. lousie, Antichristian. The frequenting of the Lordes house, and worshipping in his holy temple in his feare, vowed with the lippes

lips and promiſed with the mouth; what of it? Chriſt if hee were here on earth, ſhould not neede ſo much a whip to driue them out of the Church (ſo fewe come there) as hee ſhould neede a great ſort of whips, and that good ones to driue them thither. As for the Biſhops which they wiſhed to be remoued; *mitred ones* were thruſt out of their holdes ſooner than they thought; and exiles and other very zealous men placed in their ſteads. But what of thoſe then, and of their ſucceſſors now? Euen as of the Biſhops and Elders of the Churches in ſaint *Pauls* time: Reuiled, euill ſpoken off; made, *Osperica-thármata tou cosmou*, as the filth of the world, *1. Cor. 4. 13. Panton peripsema* the ofſcowring of all thinges; vnto this time the very practiſe of auntient Sectaries, who by diſpraiſing and reuiling others, ſought to purchaſe fame and glorie to themſelues. But this is not all; for *Captaine Caffe of the bouncing band of all Surebies*, the olde ſheepebiter, (which pricketh at the bodie and ſpareth not the fleece) will haue their Mannors and landes to make his brats Gentlemen. Their houſes muſt goe downe their liuings muſt be clipped, or clean taken away, and they ſet to petrie penſions. The Cap-

taine with the helpe of his ſurebies (*like an other Xerxes*) will ſuppe vp whole countries before him, and ſnatch vp houſes and woods dales and mountaines, vallies and hills, people and all into the budget of his wrath. Hauocke muſt be made of the Churches inheritance, without contradiction either of Prince or people: els the trumpet ſoundeth *à ſtylo ad macheram*; *Tertul. de preſcrip. pag. 110. Sect. 15.* Sirs, no more words but blows and al for Church patrimony, vnder the colour of religion. *Captaine Cuffe* (belike in his *Itinerario*, or Kalender of miles) ſmelt that *Abbey lands, &c.* ſo well pretended to be employed to the inriching of the *King*, maintaining of ſchooles, and releeuing the poore, were vnto ſome very ſweete, and the beſt feather of their taile; who perhaps hauing ſpent the better part (if not the totall) vppon backe and belly, himſelfe could bee content to conſume in like proportion the remnants that are left.

Heare ye this (*O Elders*) and hearken ye all inhabitants of this Citie, whether ſuch a thing hath beene in your dayes, or yet in the dates of your fathers. The Palmer worme hath his part, and ſo hath the Graſhopper, and canker worme; and now *reſiduum eruca*

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the reſidue of the canker worme [redacted] the Caterpiller eate if hee may. Such is the thankefulnes which theſe and others yeeld both to the Lorde, and alſo to them, who haue miniſtred and to this day doo miniſter in his ſanctified labours.

It is preſuppoſed that ſome *Clergie men* haue too little, ſome too much, and ſome nothing at all to liue by; and therefore very requiſite that iuſt and equall diuiſion were made, that all might bee ſufficiently prouided for. A deepe charity, dipped in as deep hypocriſie. But (Sirs of the corporation of Mal-contents) who ſhall make the diuiſion?

There is iuſt cauſe, why we may ſtagger at putting the Church patrimony to arbitrement; leſt (while diuiſion bee pretended) ſome *Quintus Fabius* adiudge the better part thereof to the *Senate of Rome*, *Cicero Offic li. 10. Et ita erit nouiſſimus error peior priore*; And ſo ſhall the laſt errour bee worſe than the firſt, *Matthew* Chapter 27. verſe, 64.

But all this is the wicked working of Satan the moulder of miſchief, whoſe driſt hath been euermore to decay learning that there ſhould be none learned in the Scriptures, to

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com[illegible]t the flockes vnto, which hee attempted to accompliſh; Firſt by ſeducing ſpirits; Secondarily, by force of tyrants; and now laſtly, by impayring the liuings of the Miniſters of the worde, to the intent that they (oppreſſed with pouertie) ſhould forſake the Miniſterie, & ſo the little & miſerable flocke of Ieſus Chriſt (left deſtitute of the foode of life) ſhould become in time, like vnto the horſe and mule which haue no vnderſtanding, *Pſal.32.9.* In regard whereof, what good Chriſtian is there, which may not (vpon ſo iuſt occaſion) iuſtly cry out in the bitterneſſe of his heart? *O tempora! O mores!* O times! O manners! ſeeing the times ſo dangerous, and men in their manners ſo monſtrous, whome the Lorde notwithſtanding *hath nouriſhed and brought vp as his children, and yet doth, but they rebell.* For in what one point can they more ſignificantly expreſſe and make knowen their rebellion againſt the Lorde, than by battering the walls, and ſhaking the foundations of his Church? than by annoying his ſeruaunts the Prophets, contrary to his commaundement; touch not mine annointed, and do my Prophets no harme? *Pſal.105.15* than by diuiding, mangling and impairing

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the portions of the *Leuites*, as in the dayes of *Nehemiah? cap.13.verſ.10.* which cauſed them (for that they receiued not according to the Lawe prouided in that caſe) to forſake the houſe of God, as not able to execute the worke any longer, and to flee euery one away to his owne Land. This it was and will be when the Lords portion is pinched, & the mouth of the Oxe muſled that treadeth out the corne; it muſt needs breed and bring *Anarchy* and confuſion, euen the riune & vtter ouerthrow of all good learning and true religion. For take away once the patrimonie and maintenance of the Church (at which that Axe of theirs ſtriketh eſpecially, as at a ſweete and pleaſant roote) and intreate the Lords Ambaſſadors as *Hanun* did *Dauids* meſſengers, *2.Sam.10 4.* & ye take away learning; take away learning & ye take away teaching. *Dauids* meſſengers ſent to comfort *Hanun*, muſt of force tarry at *Iericho* with ſhame inough, *verſ.5.* vntill their garments bee lengthened and their beards growen; & when will that be? when the children of *Ammon*, *verſ.6.* band themſelues, and hire other to worke them (if they may) ſome further deſpite? And ſo you may lightly coniecture what will become

come of the Church of Christ. For, *where no vision is, the people decay, Pro.* twentie nine *Chap.* and *18.* verse. Howbeit (beloued) we hope better & trust that the *Lord* of *Hoasts* in his accustomed mercye will continue a strength vnto *Israel*, and a defence for *Iudah*, yea, wee trust that *Iehouah* will so blesse vs out of *Zion*, *Psal. 128. 5.* that we shall see our *Ierusalem* to flow with prosperity, peace, plenteousnes, and true religion all the daies of our life; & that the destroyers of the vineyard *Psal. 80. 13.* and young Vine which the *Lord* hath made so mightie and strong for himselfe, shall perish in their appointed time, at the rebuke of the countenance of our God,

But if so be the Lords arme bee stretched out toward vs, if his wrath be kindled against vs; if matters fall out in the ende otherwise than well, let vs burden and blame no man but our selues; for wee are a crooked and rebellious nation, as badd as euer were the *Iewes*, if not worse; and looke what sinnes raigned among them *Ezec. 16. 49. 50.* and we haue exceeded them; yea, and haue iustified them, as did *Ierusalem* hir two sisters *Sodom* and *Samaria*, *verse, 51.* in all the abhominations which we haue done.

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The pietie and godlines which many of vs pretend, when it is at beſt, is but *Iewiſh hipocriſie*, or ſome ſodaine paſſion of the minde, or violent motion, and therefore endureth but a while; ſoone hote and ſoone cold, as was *Eſaus* to *Iaakob*, *Ge.33.4.27.41.32.6.36.6.* *Sauls* to *Dauid*, *1.Sam.24.5.17.18.1.Sam.26.2.* and the peoples to *Chriſt*, which ſpread their garments in the way that hee went, which cut downe branches from the trees, which greeted him with *Hoſanna*, *Mat.21.8.9.* and ſhortly after cried, *Crucifige, crucifige eum*; Crucifie him, crucifie him, *Luke*, 23.21.

So inconſtancy in brotherly loue, gentlenes, tender mercy, kindnes, humblenes of minde, meeknes, and other ſuch liuely fruits of faith (which *S. Paule* biddeth vs, *Coll.3.12. as the elect of God, to put on*) betrayed theſe, and ſo it betrayeth vs. Wee (as theſe men and people were) *like vnto Clouds without water*, *Iude. verſe*, 12. are carried about of windes, hauing no continuance in that which is good. Wee thinke that wee haue done *God* good and great ſeruice, when wee haue left ſome pretty ſhewes of Chriſtianitie; though within a while after, *with the Dogge we returne to the vomit*, 2.Pet.2.22.

We deale with the Lorde, as *Israel* did with *Ioshua*. How was that say you? Surely thus. VVe giue out many faire and large promises; as that all shalbe amended which is amisse; that we will do so and so no more; that wee will waxe better and better euery day. *God forbid* (say we) *that we should forsake the Lord our God, who deliuered vs when we were in miserie, and scattered our enemies round about vs: therefore the Lord our God will we serue, and his voice will we obay.* This was *Israels* vowe and promise then, *Ios.24.16.24.* and the same is ours nowe; though quickly forgotten, as theirs was. For as they (not long after that the couenant was made, and written by *Ioshua* in the booke of the law of God, and a great stone pitched in the remembrance and testimonie thereof) prouoked the Lord to anger, so do we. And as did *Israel*, we haue said and sworne that we will serue the Lord onely; but yet marke & behold, there are of vs that serue and follow other Gods as bad in effect, as the Gods of *Aram* & the Gods of *Zidon*, & the Gods of *Moab*, and the Gods of the children of *Ammon*, and the Gods of the *Philistines*, *Iudg.10.6.* VVherefore, as *Ioshua* saide vnto the *Israelites*, so giue mee leaue to say vnto

you

you, that say and doo such things: Yee are witnesses against your selues, *Ios. 24. 22. The stones of the streete, which the Pauier pitched shall testifie against you*; for by trampling & treading on them with your feete, they are wakened, & haue hard the words which ye haue spoken concerning the Lord.

So that rather than mans dissimulation, mans ingratitude, mans vnkindnes, mans rebellion and *Apostasie* shall escape vnpunished, the verie stones of the street (deafe and dumbe creatures) shall call and cry for vengeaunce against it: and who so is wise, will ponder this in his heart.

Brethren, with the Apostle I will shewe you this secret, of which I would not that ye should be ignorant, least ye should bee arrogant. Although it hath pleased God in his abundant mercie to make vs his people, which in time past were not a people; *1. Pet. 2. 10.* to graffe vs, a wilde oliue tree, wilde by nature, contrarie to nature in the right oliue tree, *Roman. 11. 17.* let not the wilde oliue (though some of the braunches be broken off) graft in for them, and made partaker of the roote, and fatnes of the *oline* tree, boast it selfe against the branches. For if God spared not the naturall branch-

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es, take heede leaſt hee alſo ſpare not vs. Wherefore, let vs not be high minded, but feare: let vs behold the bountifulnes & ſeueritie of God, and ponder well the one & the other: toward the Iewes (which haue fallen) ſeueritie; but toward vs, bountifulnes, *verſ.* 22. if we continue & abide therin. Beloued, theſe and ſuch like are written to warne vs, that wee ſhould beware of the like ſinnes, leaſt we feele the like plagues. Let vs remember then what manner of people we were in time paſt, and what wee are now in Chriſt Ieſus. Let vs conſider that we haue had & yet haue, a God that is gracious and mercifull, long ſuffering and of great compaſſion, no otherwiſe affected toward vs than a father toward his owne children; for he hath nouriſhed and broght vs vp, thogh we haue rebelled againſt him, and yet doo. But if wee continue and goe onward, walking in the wayes of our hearts, hee will call vs to a ſharpe account, euen to the ballaunce of his iudgement *Eccleſ.* 11. 9. and becauſe hee will make due and iuſt proofe of our guiltineſſe, hee wyll ſummon the heauens and earth to witnes againſt vs, and the brute and dumbe creatures of the world to condemne vs. For ſo doth

doth the Lord heere against his owne people the Iewes; calling to recorde agaynst them, first the *heauens and earth*; and now (to aggrauate their ingratitude and rebellion against him, their father) *the oxe & the asse*, in this forme and manner of speaking. *The oxe knoweth his owner, and the asse his masters cribbe; but Israel hath not knowen, my people hath not vnderstand.* By which kinde of comparison, or example demonstratiue, the most iust God (so iustly prouoked) dooth declare, that the most brute and dul beasts did more acknowledge their dutie toward their masters (which notwithstanding pressed them downe with sore & heauie burdens) than did his people toward him, of whom they had receiued benefits without comparison.

In like sort, the Lord in the eight chapter of the prophet *Ieremie* and the sixt verse complaineth of the Iewes that turned back by a perpetuall rebellion, and saith.

I hearkened and heard, but none spake aright, no man repented him of his wickednes, saying, What haue I done? euerie one tourned to their race, as the Horse rusheth into the battell.

Vers.

Verse 7. Euen the storke in the aire knoweth her appointed times, and the turtle and the crane and the swallow obserue the time of their comming, but my people knoweth not the iudgement of the Lord.

Hee accuseth the Iewes, because they were more ignoraunt of the iudgements of their God, than were these birds of their appointed seasons to discerne the cold and heate. But a strange thing and a wonderful. They that should haue been like the Angels in heauen, that should haue expressed, and that most liuely, the similitude and likenes of God, are not to be preferred to the brute creatures of the earth. *Israel* the Lords people, *Israel* the Lords inheritance, *Israel* the lot of his inheritance, *Deu.32.9.* *Israel* the Lords seruant, *Esa.44.21.* *Israel* the Lords portion, *Israel* a thing halowed to the lord, *Ier.2.3.* *Israel* the first fruites of the Lord, *Israel* the first offered to the Lord of all other Nations, *Israel* the beloued of the Lord, *Esa.5.1.* is rebellious, and as an vnruly heyfar; nay more than the storke and the turtle, than the crane and the swallow: yea than the oxe and the asse: for the one sort knoweth the appointed times, and the other his owner, and his masters cribbe; *but*

Israel

Iſrael hath not knowen, his people hath not vnderſtand. The oxe and aſſe are loued, eſteemed and praiſed, not as children, but as beaſts: for beaſts they are, brute and dull. They are not preferred to anie dignitie or promotion, but laden and preſſed downe with great and waightie burdens: and yet ſee, *the oxe knoweth his owner, and the aſſe his maſters cribbe*; but *Iſrael*, vnto whome pertained the adoption, *Rom. 9. 4.* and the glorie, and the couenants, and the giuing of the law, and the ſeruice of God, and the promiſes; of whom were the *Fathers*, and of whome (concerning the fleſh) Chriſte came, who is God ouer all, bleſſed for euer: this *Iſrael* hath not knowen, his people hath not vnderſtand.

If it had been a ſtrange people, another people, a baſtard people, a people vnknowen, a people none of his; it had not been ſo great a matter: but (ſaieth the Lorde) *Populus meus*, my people: a people proper and peculiar vnto my ſelfe, mine owne people *hath not vnderſtand.* Mine owne people, which I haue choſen of old precious in my ſight and honorable in my eyes. *Eſa. 43. 8.* whom I haue tenderlie cheriſhed & brought vp, not for their ſakes

but

but for mine holie *Names* ſake, *Ezek.36. 22.* whoſe fathers I led by the ſhaddow of death, *Ier.2.6.* by a land that no man paſſed through, to a pleaſant and plentifull countrey, which I gaue vnto them and their poſteritie: euen the glorious heritage of the Armies of the heathen, *Ier.3.19.* This my people hath played this pranke; *It will not heare nor hearken, but rebell.* As a woman rebelleth againſt her husband, ſo hath my people rebelled againſt mee, *Ier.3.20.* My people knoweth nothing, it hath not vnderſtand my righteouſneſſe, nor walked in the waies of my commandements, nor entred into the pathes of diſcipline, through my righteouſnes. Therefore now the Lord ſendeth *Inda* his choſen and *Iſrael* his inheritance, to the brute and dull beaſts of the earth, to the *Oxe* and *Aſſe* to learne of them knowledge, dutie, gratitude, and obedience; which yet had the lawe of God to teach them, but wou'd not learne; and his Prophets to call them, but would not come; and his watchmen to blow the trũpet in *Zion*, *Ier.6.17.* but they would not heare. Which vnreaſonable, brute and dul creatures of God, as the *Oxe* and *Aſſe* in this chapter of *Eſay*; and the *Storke* & the

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Turtle, and the *Crane*, and the *Swallowe* in the eight of *Ieremie*, ſhall one day giue ſentence not onely againſt them, but alſo againſt vs and our blindnes, except wee amend; which hauing not the benefite of reaſon (but guided and gouerned onely by the inſtinct of nature) doo that which wee that haue the law of God, and teaching, & diſcipline, and vnderſtanding, and reaſon, and memorie, to conceiue, iudge and beare away, will not doo.

We are therefore earneſtly and heartely to praye and beſeech the Lord our God to baniſh farre from vs the ſinnes of ingratitude and vnkindnes. For (beloued) the onely recompence which the Lord dooth require at our hands for his ſundrie giftes & manifold bleſſings beſtowed on vs, is this: to bee thankfull vnto him for the ſame, to feare him, to walke in his wayes, to loue & to ſerue him, with all the heart, and with all the ſoule, *Deu.10.12*. This is the very true & perfect way to make our ſelues thankful. This hath been, is, & muſt be the ſacrifice of al true & perfect Chriſtians, the ſacrifice of thankſgiuing, & in al things to be thankful, & ſuch is the will of God in *Chriſt Ieſus* toward vs; which wil of his we ought & are bound

bound in al dutie and reuerence to imbrace & obey. For let vs mortall men & wormes meate, weigh well and consider with our selues what God hath done for vs, as *Cassiodus* noteth vpon the Psalms, & now great and good things he hath giuen vs for sustentation, preseruation, erudition, consolation and delight; & al these & more than these in his free mercie without merite: *& quid ni gratias agamus*? and what may wee doo but giue him thankes? Thankes-giuing is named of *Bernard* (*sermon 54 super cant.*) *Balsamum purissimum*, the purest balme, and sweetest sauour in the nosthrills of our God. The Prophet *Ose cap. 14. ver. 2.* calleth it *Vitulos labiorum nostrorum*, the calues of our lips: which, by the spirite of God *Heb. 13.* we are exhorted to offer alwaies vnto God; the sacrifice of praise, the frute the lips, which confesse his name. Now then (as *Hugo* exhorteth) *Si sentis beneficium, redde debitum: si accipis benignitatem, redde charitatem.* If thou feele a benefit, pay thy debt: if thou receiue liberalitie, deliuer home charitie. This we ought to doo, and this we may doo. For (as S. *Austine in ps. 27.* saith, *Gratias agere Deo possumus, referre non possumus*, Wee can giue thankes to

God

God, but we caunot recompence him. If we might die (saith *Chrisostome*) a thousand deaths, and powre out all the faculties and powers of the soule, wee can doo nothing worthie of such and so great benifence, fauour and grace, which we haue receiued of God; and therefore it only remaineth that we be thankful. Let vs not flatter our selues least we deceiue our selues: let vs not (vnder the veyle of hypocrisie) aske with the Iew *Micah.6.6.* the manner and waye to please the Lord? which was contēt to offer sacrifice, but wold not change the custome of his life. Let vs not contend with him, whether God will be worshipped with bare ceremonies, without the heart? Let vs not grieue the Lord with that Iewish motiue: wherewith shall I come before the Lord, & bow my selfe before the high God? *Mic.6.6,7.* Shall I come before him with Calues of a yere old? Wil he be pleased with thousands of rammes, or with streames of oyle? Thou foole, all these are his, both of the forrest, mountaines, and field, *Psal.50.10, 11,12.* If he be hungrie, he wil not tell thee: for the world is his, and all that therein is. Offer then vntō God with *Dauid Psa.116 17.* the sacrifice of thankes-giuing. For

who ſo offereth him thankes and praiſe, hee honoureth him, *Pſalm.50.23.* *Iſrael* (to pleaſe God) would ſacrifice the firſt borne for his tranſgreſsion, euen the fruite of hys bodie for the ſinne of his ſoule, *Mich.6.7.* But the Lords voice by his ſeruant the prophet *Micah*, calleth and cryeth better than ſo, and ſheweth thee (ô man) what is good, and what he requireth of thee, *verſ. 8. ſurely to doo iuſtly, and to loue mercie, and to humble thy ſelfe, and to walke with thy God*, in truth, and in a perfect heart, in dutie and obedience without hypocriſie: for the Lord hath not as great pleaſure in ſacrifices, as when his voyce is obeyed, *1.Sam. 15.22.* To obey with him is better than ſacrifice, and to hearken is better than the fat of rammes. Rebellion (in his ſight) is as *the ſinne of witchcraft, and tranſgreſsion is wickedneſſe and idolatrie.* Whereby wee are taught, that the Lorde hateth nothing more than the ſinnes of ingratitude & diſobedience; which in his owne people hee puniſhed diuers and ſundrie waies, that they might knowe and acknowledge the God that had made them, and the mightie one of *Iſrael* that had redeemed them.

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The Lord giue vs grace to amend the like faults by the correction and punishment of them. Happie were we, if by their harmes we could learne to beware.

For (beloued) the workings of God, whether in blessing or afflicting, present or past, to our selues or others particularly, well and carefully examined, would learne vs manie a fruitefull lesson, if wee had the grace to consider them. S. *Paul* feared the *Corinthians* (in his first Epistle written to them, the tenth chapter and the sixt verse) with the examples of the *Iewes* past long before, that they should not vse the like vices which they did; least they should be destroyed as they were.

Now let vs make those examples ours: for (as the same apostle saith in the eleuenth verse of the forementioned chapter) they are written to admonish vs also, whom the ends of the world are more nighly come vpon: that we lust not as they lusted; that we be not idolaters, as were some of them; that we commit not fornication, as some of them committed fornication; that we tempt not Christ, as some of them tempted him; that we murmur not, as some of them murmured; & to be short, that we rebel not, as some

of them also rebelled, least following the like impieties wee incurre the like punnishments; and (to our manifest and iust condemnation) cause and procure *the heauens and earth, the hils and mountaines, the rocks and mightie foundations; yea, and the beasts of the land and the foules of the aire* (before mentioned) to testifie against vs and our obstinacie.

As for the *heauens and earth*, they in great measure haue already witnessed Gods most heauie wrath and indignation against vs, & that in regard of the violating of his law, & contempt of his word. If these maye not serue, yet then greater tokens of his wrath than these, in his creatures aboue and vnder vs, shall appeare toward vs: and finalnally, (vnles we repent) we shall perish in his iustice vtterly, that in his mercie refused to embrace him and his truth obediently. For if wee regard not the bountifulnes and loue of God our Sauiour toward vs; if wee despise the riches of his goodnes, patience and long suffrance, *Rom. 2. 4.* if we contemn his word, the word of saluation; if the seed thereof shall not fructifie in our hearts; if the peace which we haue with God, ingender impieties; if our ciuill peace breed nothing

thing than beastly securitie; if plentie work pride, if with *Israel*, *Num.* 11. 6. wee loathe *Manna*; if we fall a lusting after flesh, and set at nought the food of angels; if we tempt God, as wearie of our profession; if we be waterlesse clowdes, carried about of winds *Iude ver.* 12. if we be corrupt trees without frute; if we despise gouernment, and speak euil of them that are in authoritie, *Iude* 8. if wee liue as a people caring neither for God, law nor religion; if we forsake Christ, and bid him farewell; if we sit downe and fall asleepe in the seate of the scornefull, *Psal.* 1. 1. if with the deafe adder we stoppe our eares at the voyce of the charmer, *Psa.* 58. 4. 5. then shall all the blessings of God bee turned into curses: the message of life shalbe vnto vs a sauor of death vnto death: our vineyard shalbe laid wast *Esa.* 5. 5. 6. the hedge thereof shalbe eaten vp, and the wall broken and troden downe; it shall not bee cut nor digged, but briers and thornes shal growe vp, and the cloudes shall not rayne vpon it. *Deutronom.* 28. 37. wee shall bee a wonder, a prouerbe, a common talke, a reproach, an astonishment, an hissing, *Ier.* 24. 9. a curse in all places, *Ieremie* the fiue and twentieth, and the ninth & tenth verses: a

iuſt reward of our vnkindneſſe and rebellion againſt the Lord, ther ſhalbe taken from vs the voyce of mirth, and the voyce of gladnes: our laughter ſhall be turned into mourning, and our ioy into ſorrow: our former wealth and pleaſure ſhall but adde a greater burden vnto our woe. Thus ſhall all the curſes of God come vpon vs, & ſhall purſue vs, and ouertake vs, till we be conſumed; *and that becauſe wee would not obey the voyce of our God, to keepe his commaundements and his ordinaunces, which hee commaunded vs*, *Deuter*, 28.45. For, would the Lord plague the Citie, where his Name was called vppon, *Ierem.* 25.29. and ſhould we goe free? But (ô Lord God, and Father of mercies) this bee farre from vs and our poſteritie for euer.

And ſo (brethren) I will commend you to God, and to the word of his grace, *Act.* 20.32. which is able to builde further, and to finiſh his woorke in you, and to giue you an inheritance among all them that are ſanctified. And withall, I giue you that exhortation which *Ioſhua* gaue to the Children of *Iſrael*, in the three and twentieth chapter and eleuenth verſe, *Take good heed vnto your ſelues that ye loue the Lord your God.*

God. And in the seauenth verse, *Ioyne not your selues to the Gentiles; companie not with the Nations, which wander in and out among you.* I meane not *Perizzites*, but *Papists*; not *Iebusites*, but *Iesuites*: for, as did the *Scribes* and *Pharises*, *Matth.23.15. they compasse sea and land, to make one of their profession*; and when he is made, they make him two-fold more the childe of hell, than they themselues are. Wherefore (deare Brethren) beware of them: for as Saint *Paul* warned the Galathians in the fourth chapter and seauenteenth verse, of the like sort of men) *Depereunt vos non benè*, they are iealous ouer you amisse, euen to serue their owne turne; they would exclude you from the loue that you beare to GOD & his truth, from the loue that ye beare to his Ministers, who preach not themselues, 2. *Corinth.4.5.* but *Christ Iesus* the Lord, and themselues your seruaunts for Iesus sake; to this end, that ye should altogether loue them and follow them.

But beloued, doo not so. Sticke fast vnto the Lord your God, as ye haue done vnto this day. *Ios.23.8.* Yee know in all your hearts, and in all your soules what and how great things the Lord hath done for ye.

Now therefore feare the Lord, and ſerue him in vprightnes and in truth, and awaye with thoſe Gods, which your fathers ſerued beyond the floud and in *Egypt*, and ſerue ye the Lord, *Ioſ.24.14.* Be not vnequally yoked with the infidels. *2.Cor.6.14.* the match is vnequall. Come out from among them, *verſ.17.* and ſeperate your ſelues, & touch no vncleane thing. The frute will be this: You ſhall eate your bread in plenteouſnes, and dwell in your Citie ſafely, *Lenit. 26. 5,6.* God will ſend peace in the land, and ye ſhall ſleepe, and none ſhall make you afraid. He will couer you vnder his wings, *Pſal.91.4.* and you ſhall bee ſafe vnder hys feathers: his truth ſhall be your ſhield and buckler. You ſhall not be afraid of the feare of the night, nor of the arrowe that flyeth by day: for he ſhall giue his Angels charge ouer you, *verſ.11.* to keepe you in all your waves. And this will the Lord doo for you and much more, if you feare, loue, ſerue & obey him. For he will receiue you, he will be a father vnto you, and you ſhall bee hys ſonnes and daughters, *2. Corinth. 6. 17,18.* hee will dwell with you, and walke among you; he will be your God, and you ſhall be his people, *Lew.26.12.*

Finally,

Finally (that I may conclude with the Prophet, with whom I began) if ye consent and obay, ye shall eate the good things of the lande, *Esaie.1.19.20.* But if ye refuse and bee rebellious, yee shall be deuoured with the sword; for the mouth of the Lord hath spoken it.

This same our Lord & God, who alone pondereth, *2.Chron.6.30.* trieth & ruleth the harts of the sonnes of men, *Pro.21.2.* guide vs & our harts to the loue of him, *1.Thess.2.4.* mollifie and soften vs, *Act.1.34.* and them by the gratious and mighty working of his holy and blessed spirit, *2.Thess.3.5.* that we may sensibly feele & perceiue how good and louing a God and mercifull father hee hath beene and is vnto vs, and that we may shew our selues thankfull and obedient vnto him, liuing vnto his lawes, and embracing his word, and obeying his commandements? so doomg, wee shall be the Lords chiefe treasure aboue all people; he will fight for vs as he did for the *Israelites* his elect & chosen children; he will carrie vs on Eagles wings as he did them, throughout the dangers and troubles of this wofull *Egypt*, till wee come to the hauen of perfect rest, to the land of the celestiall *Canaan*, where we shal haue the fruition of endles ioyes *1.Cor.2.6.* which eye hath not seen, neither eare hath heard, neither haue entred into the hart of man.

man prepared of God for them that loue him. Of which ioyes God of his infinite mercie grant vs all to be partakers, through the merites and death of *Iesus Christ* his sonne, our Lord and sauiour; to whome with the *holy Ghost*, triple in person, but one in substance, be praise and glory, and wisedome, and thankes, honour, and power, and might, for euermore, *Apoc. 7. 12.*

Now let vs pray.

O *Lord, thou that liuest for euer, which beholdest from thy holy hill the things that are done vpon earth, heare and hearken we beseech thee, vnto the Prayers of thy seruants, and receiue into thine eares the petitions of thy creatures. Looke not (O Lord) vpon the multitude of our iniquities, and haue no respect to the number of our sinnes: let it not bee thy will to destroy vs which appeare worse before thee than the Oxe and Asse; for*

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the Oxe knoweth his owner, and the Asse his Masters Cribbe: but we thy children (whom thou hast nourished and brought vp as a most louing father) haue not knowne: and wee that in time past were not a people, but nowe thine owne people, haue not vnderstand. VVe must acknowledge and confesse vnto thee our Lord and God, that euen the byrdes of the Ayre, as the Storke, and the Turtle, and the Crane, and the Swallow doo better knowe and obserue the times of their comming, then we the iudgments of thee our God. Our misdeedes are great, and they presse vs downe as an heauy burden: Our iniquities are as the sand of the sea in number before thee. Thou hast (O Lord) many and iust causes to doe with vs according to our offences, because wee haue not kept thy commandements, neither haue walked in duty and obedience before thee, but haue rebelled as did thy people the Iewes. VVee haue the sickenesse of our Fathers, wee haue done amisse, and dealt wickedly. Notwithstanding (O Lord) wee trust that thou wilt be fauourable and gracious vnto vs. In a contrite heart and an humble spirite let vs be receiued.

Deale

Deale with vs thy ſeruants which put their truſt in thee, after thy louing kindnes, and according to the multitude of thy mercies: ſo ſhalt thou be called mercifull, and we ſhall haue great cauſe to praiſe and glorifie thee, both for this and all other thy former benefits: ſpecially for that (as vpon this day) thou diddeſt deliuer vs and our Citie out of the handes of our wicked enemies and hatefull foes; which ſayd, that they would burne our dwelling places, and kill our yong men with the ſword, & daſh our ſucking children againſt the ground, and make our infants as a pray, & our virgins a ſpoyle: which alſo ſayd, we will diuide the booty, our luſt ſhall be ſatisfied vpon them, and then wee will draw the weapon, and our hand ſhall deſtroy them. But thou the Lord of Hoaſts, which art great and glorious, maruelous and inuincible in power, whoſe voyce no creature can abide, diddeſt ſoone bring them and their deuiſes to naught. Thy right hande was glorious in power; thy right arme bruſed the enemy. In thy great glory thou diddeſt ouerthrow them that roſe againſt thee: thou diddeſt ſend forth thy wrath, which conſumed them as the ſtubble, and by the

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blaſt of thy noſtrels the waters came, which ran mightily through the channels of our ſtreets, & ſo drowned the labours of their hands. And ſo from that day to this (as the Egle doth her yong ones) thou haſt carried vs vppon the winges of thy mercy out of all dangers: for which and all other thy bleſsinges (moſt gracious and louing father) we ſhall from age to age remember thee and thy goodnes; this ſhall bee a feaſt day vnto vs and our poſterity; we that are now, and they that are to come ſhall ſing prayſes vnto thee & exalt thy name. Thou (O Lord) waſt and art our ſtrength and power, thou waſt and art our ſaluation; thou haſt beene and art our refuge, our defence, our caſtle, and the rocke of our might: thou art our God; thou art the God of our fathers, we will magnifie thee. And here alſo wee are bolde to make our deuout and harty prayers vnto thee Lord almighty and father of vs al, that thou (after thine accuſtomed mercy) wilt vouchſafe continually to remember vs, & from thy holy mount to looke downe vppon vs. Keep vs (Lord) as the apple of thine eye: graue vs as another Zion, vppon the palme of thine handes, and let our walls bee euer in thy ſight.

When

VVhen men shall rise vp against vs, and shall be wrathfully displeased at vs; if wee turne to thee with all our hearts, and with all our soules and confesse thy name, and pray and make supplication before thee in this house, heare thou then (O Lord) in heauen, in the dwelling place of thy habitation, what prayer and supplication so euer shall bee made of any man, or of all thy people, and pardon the sinne of thy seruants and bee mercifull to the transgressions of thy children; punish vs not according to our deserts; deliuer vs not whom thou hast purchased, for a spoile vnto captiuity and death; sell vs not into the hands of our enemies round about vs; giue vs not ouer for a pray vnto their teeth; make vs not for a Prouerbe of reproch to the Nations farre and neere, lest they aske, where is now their God? Let not the Heathen say which haue heard the fame of thee; because the Lorde was not able to saue this people in the land that he gaue them, or because hee hated them, therefore hee hath left them in the handes of spoilers to spoile them, and of the Nations to raigne as Lordes ouer them. (Lord) we are thy people and thine inheritance,

ritance, which thou deliueredst of olde by thy mighty power, and preseruedst by thy stretched out arme, Let this greatnes of thy power continue; withdraw not thy accustomed fauor from vs; hide not thou thy face from vs in the time of troble, but be thou mercifull vnto vs, according to thy great mercies: Let all the earth be filled with the brightnesse of thy glory; let all such that beare euill will at Zion, which seeke to lay thy vineyard waste which thou so graciously hast planted & fortified on euery part, & to bring thine heritage to confusion, be confoũded by thy great force and power, and let their strength bee broken, that they may knowe that thou, which art called Iehouah, art alone, euen the most High ouer all the earth. Finally, (O Lorde) carry vs thy people by thy great mercie, whom thou deliueredst; bring vs (we beseech thee) in thy strength vnto thy holy habitation; plant vs in the mountaine of thine inheritance, which is the place that thou hast prepared for to dwell in, euen in the Sanctuarie (O Lorde) which thine handes shall stablish; make vs ioyfull Citizens of thy holy Citie Hierusalem, which is aboue; goe before

vs

vs both by day and by night in the pillar of thy fauour and goodnesse to leade vs the way, that we may safely passe through this vale of misery and wretchednesse, and finish this our pilgrimage with ioy: And lastly, that (through the ayde and assistance of our true Ioshua, thy son Iesus Christ) we thy children hauing passed all difficulties, may rest and dwell with thee our father in the Kingdome of all happines and felicitie: Euen so Lord Iesus.

Nomb. 6. 24.

The Lord blesse you, and keep you; the Lord make his face to shine vpon you, and be mercifull vnto you; the Lord lift vp his countenance vpon you, and giue you peace to your City and your selues now and euer, Amen.

Soli Deo Gloria.

FINIS.